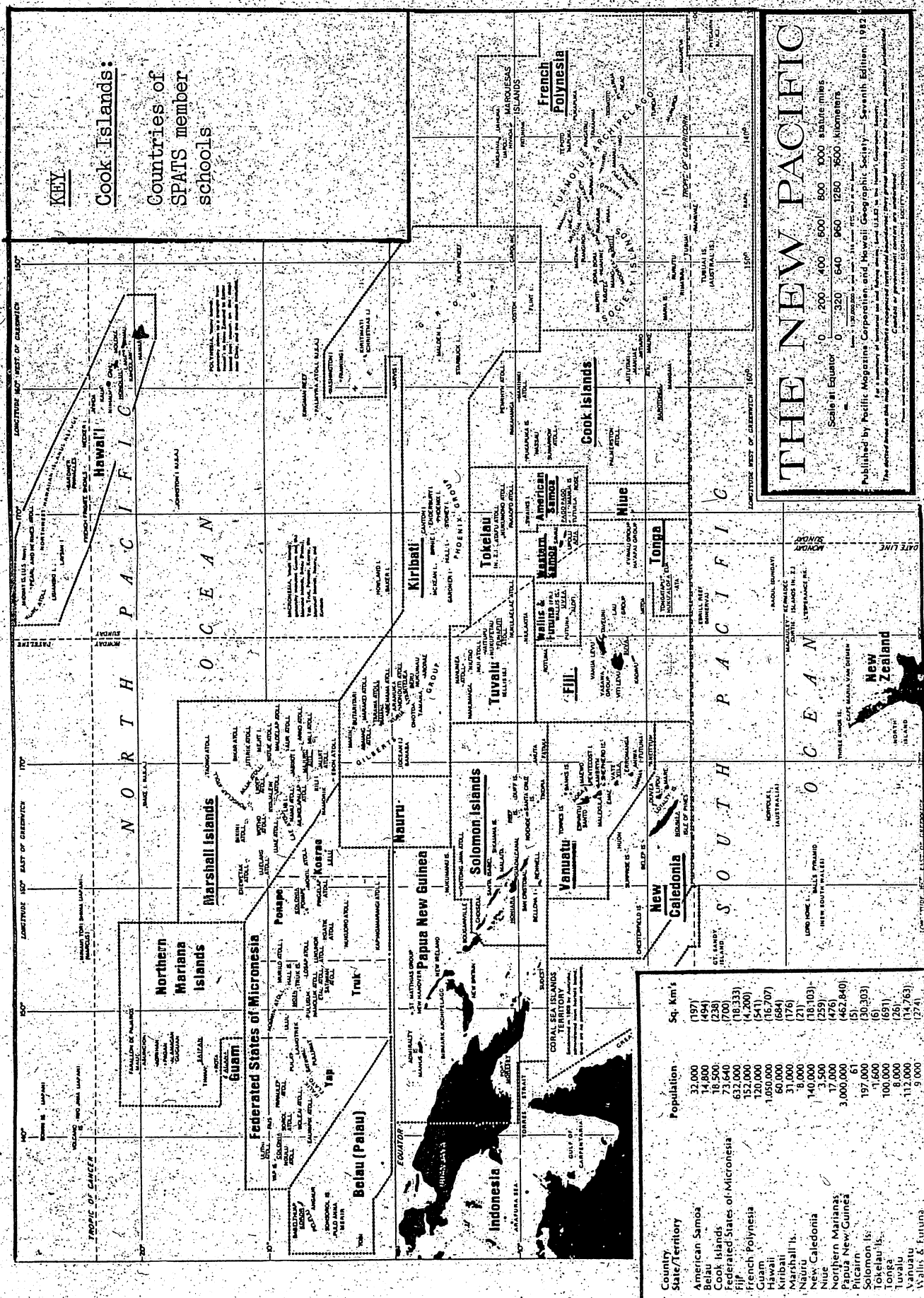


**SOUTH PACIFIC ASSOCIATION  
OF  
THEOLOGICAL SCHOOLS**

**REPORT  
OF  
ECUMENICAL LEARNING WORKSHOP  
Suva, Fiji**

**Pacific Regional Seminary**

**18-27 May 1988**



Country State/Territory	Population	Sq. km's
American Samoa	32,000	(197)
Belau	14,000	(484)
Cook Islands	18,500	(238)
Federated States of Micronesia	73,640	(700)
French Polynesia	152,000	(18,333)
Guam	120,000	(4,200)
Hawaii	1,050,000	(16,707)
Kiribati	60,000	(684)
Marshall Is.	31,000	(176)
Nauru	8,000	(21)
New Caledonia	140,000	(18,103)
Nue	3,500	(259)
Northern Marianas	17,000	(476)
Papua New Guinea	3,000,000	(462,840)
Pitcairn	61	(50)
Solomon Is.	197,000	(50,303)
Tokelau Is.	100,000	(691)
Tonga	8,000	(28)
Tuvalu	112,000	(14,763)
Vanuatu	9,000	(12,741)
Wallis & Futuna		

279.5  
SOU

**SOUTH PACIFIC ASSOCIATION  
OF  
THEOLOGICAL SCHOOLS (SPATS)**

**REPORT  
of  
ECUMENICAL LEARNING WORKSHOP  
Suva, Fiji**

**Pacific Regional Seminary  
18 — 27 May 1988**

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of Theological Schools. (SPATS)  
P O Box 208  
Suva, FIJI  
July 1988.

ISBN 982-200-022-7

Published on behalf of  
South Pacific Association  
of Theological Schools (SPATS)  
P O Box 208  
Suva FIJI.

By:



Lotu Pasifika Productions  
P O Box 208  
Suva FIJI.



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## AN ECUMENICAL VENTURE

History was made recently when a ten days workshop on Ecumenical Learning for theological students was held in Suva, 18th-27th May, 1988. Sponsored by the South Pacific Association of Theological Schools (SPATS), the workshop was attended by 55 students from most parts of the Pacific. Thirteen of the sixteen theological schools affiliated to SPATS were represented. The theme of the workshop was "Unity and Renewal of the Church". It was led by five facilitators, three of them WCC personnel - Mrs Lorine Tevi and Fr Philippe Fanchette from Geneva and Rev Albert Burua of PNG; two others were Pacific based - Rev Sevati Tuwere, Principal of PTC and Sr Catherine Jones of PRS.

The venue of the workshop was Pacific Regional Seminary. It was there in 1986 during a brief visit from Mrs Lorine Tevi that the idea of an ecumenical learning workshop was first raised. PTC was approached to take part and later the other three Fiji theological schools, Davuilevu Theological College, Deaconess House and St Johns. It was at this stage that SPATS became involved, offering to sponsor the workshop, and proposing to widen participation to include a student representative from other member schools throughout the Pacific. On the recommendation of the WCC team, representation from these schools was increased to two students each, to ensure mutual support throughout the whole process, and especially on return to their respective schools.

Thanks are due to the participants and member schools for their wholehearted cooperation, to the preparatory committee for their dedicated work, to the WCC team for their effective leadership, to Missionwerk and Missio (both of Germany) and to PCC and SPATS for their financial support, and finally to PRS for hosting the event. May this be the first of many similar ventures in the cause of unity and renewal in the Pacific. May it help to realise the dream of Christ:

"Father, may they be one in us  
As you are in me and I am in you,  
So that the world may believe it was you who sent me"

(Jn 18:21)



Rev Larry Hannan  
President of SPATS  
Convenor of Workshop

SPATS ECUMENICAL LEARNING WORKSHOP AT PRS, SUVA, 18-27TH MAY, 1988

Names of Participants

PRS (19) (Fiji)

1. Ipolito Bakaua, (Fiji)
2. Tevita Faka'osi, (Tonga)
3. Anaua Finau, (Tonga)
4. Edmond Hoke, (Vanuatu)
5. John Paul Ililau, (Caroline Islands)
6. Timoci Kolodisi (Fiji)
7. Ioane Manasa, (Fiji)
8. Martin Maritino, (Kiribati)
9. Eremodo Muavesi, (Fiji)
10. Joape Senikuta (Fiji)
11. Arawaia Terieta, (Kiribati)
12. Atalbert Umwech, (Caroline Islands)
13. Iosefo Bola Kalounivalu, (Fiji)
14. Kolio Kelekolio, (Samoa)
15. Mateo sovaki, (Fiji)
16. Milio Vakasirovoka, (Fiji)
17. Romanu Vananalagi, (Fiji)
18. Jerry Vesi, (Fiji)
19. Cuthbert Yiftheg, (Caroline Islands)

PTC (10) (Fiji)

1. Wete Pothin, (New Caledonia)
2. Vaila'au Nove, (W. Samoa)
3. Frederick Teriatetoofa, (F. Polyn)
4. Samuel Vusi, (Vanuatu)
5. Masia Nato, (Vanuatu)
6. Tiia Manaima, (Kiribati)
7. Sione Vahai, (Tonga)
8. Kilion Mafaufau, (W. Samoa)
9. Eleasaro Fa'ata'a, (A. Samoa)
10. Seresere Vaaimamao, (E. Samoa)

DTC (5) (Fiji)

1. Jimione Kaci, (Fiji)
2. Kabong Reo, (Fiji)
3. Ramendra Prasad, (Fiji)
4. Oliula Panapa, (Tuvalu)
5. Jeremaia (Jerry) Uluivuda, (Fiji)

DEACONESSES (3) (Fiji)

1. Venina Nadoki
2. Akesa Tinaiveve
3. Joana Vaniqu

ST JOHNS (2) (Fiji)

1. Taifai To'omata
2. Sione Uluilakepa

TALUA (2) (Vanuatu)

1. Allan Benjamin
2. John Vimoli

PATTESON (2) (Solomons)

1. Ishmael Williams Avia
2. Charles Brown Beu

MALUA (2) (Samoa)

1. Featunai Liuaaua
2. Talia Tapaleao

PIULA (2) (Samoa)

1. Lotofaga Lima Ofoia
2. Foalalo Alaitise Apineru

SI'ATOUTAI (2) (Tonga)

1. Kata'i'i' Langi (Sera)
2. Ta'uteau Taufa

HERMON (2) (Tahiti)

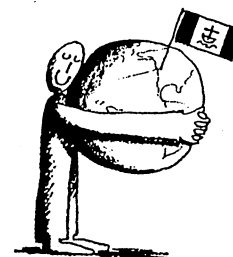
1. Zekaria Vane
2. Wilfrid Tehuiotoa

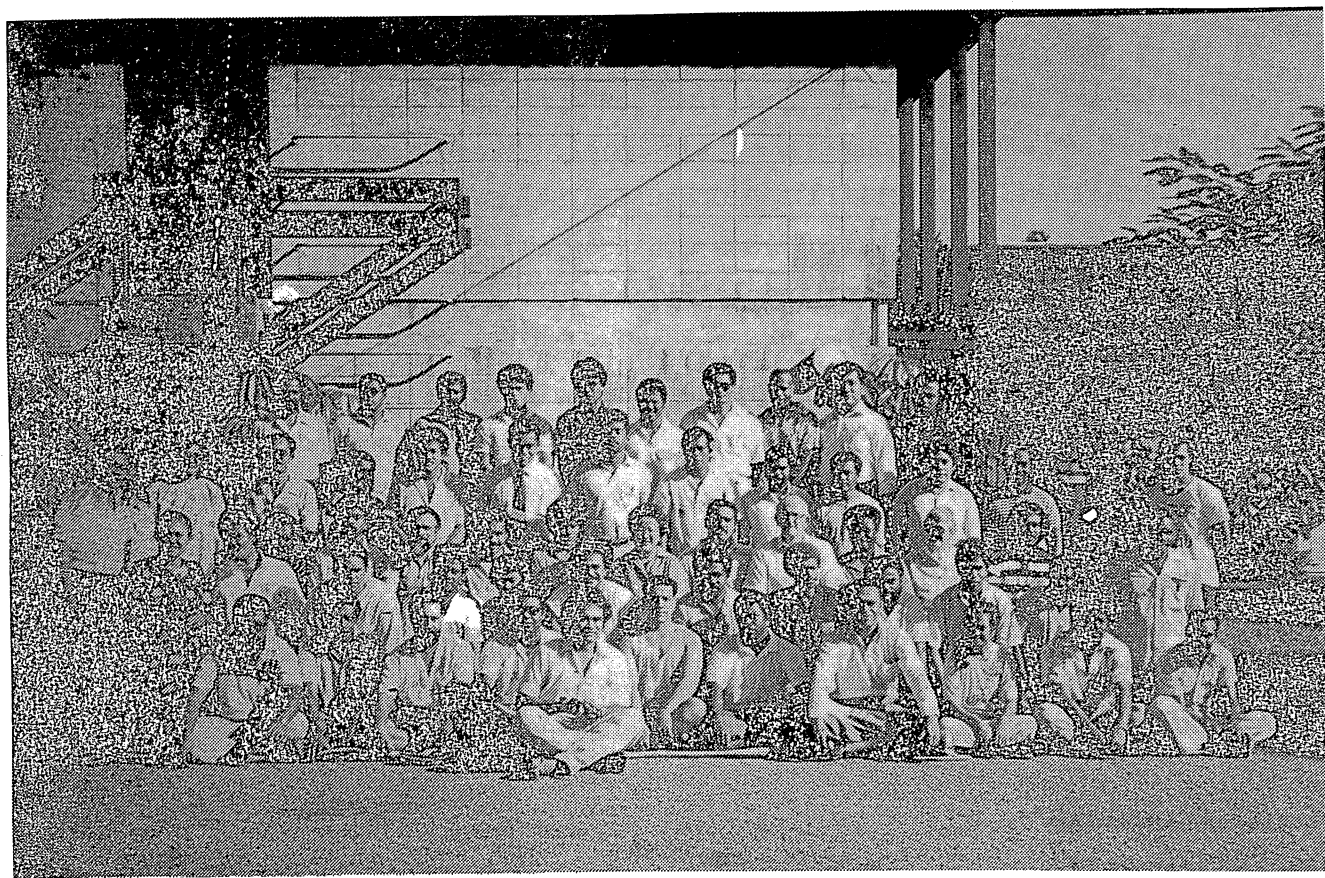
TANGINTEBU (2) (Kiribati)

1. Betarim Rimon
2. Ramaroti Tenten

BETHANIA (2) (New Caledonia)

1. Var Kaemo
2. Italy Ihily





Workshop participants and facilitators



Evening worship

## PROCESS OF THE WORKSHOP

From the first preparatory stages through to the implementation of action plans, the emphasis of the Ecumenical Learning Workshop was on a participatory process of learning through various types of group interaction, as well as personal reflection. This was helped from time to time by questions and contributions from the team of facilitators. At times this led to a clarification of thought, and at other times to a greater depth or breadth of understanding.

At the preparatory stage before the workshop, participants were invited to visit groups in their own local churches, and to explore with them, their understanding of unity and renewal. It was important that the workshop be grounded in the lived experience and reality of the local churches of the Pacific. In sharing their findings with the whole workshop, participants discovered some of the characteristics of different Christian denominations as well as both the strengths and weaknesses of their church groups. Further questions like "What is the Pacific way of Christian living?", "What is the relationship between Pacific cultures and imported technology?", emerged during this time. Issues facing many churches were identified.

In the early stages of the workshop, after participants introduced each other in pairs, expectations and understandings of ecumenical learning were shared, clarified and deepened. The sharing of ecumenical journeys was another important activity of this part of the workshop. At first in small groups, then in full assembly, these were presented in a variety of creative, moving, stimulating, and at times, amusing ways.

Visits to Suva churches, and the Nareba circuit school on the first weekend of the workshop provided the opportunity for an interdenominational experience of church, and again a listening to people's experience and desires for church unity and renewal. Similarities and contrasts with the previous home visits were noted in the feedback sessions. A fuller account is given in the report. -

The scriptures came alive at three key moments of each day: First, in the home-based faith sharing groups each morning where small groups of four prayed, reflected and shared together on a chosen biblical text. It is difficult to describe the bonds of friendship which developed over a week of sharing at such depth across denominational "barriers". Secondly, there was a full group worship, prepared by participants, which began the opening session most days. On two occasions, in keeping with the mood of the prayer, it was held in the evening. Finally, there was a series of four Bible studies, which were held on other evenings. These included informational input by the facilitator, Rev Albert Burua, and participant interaction.

The other major input of the workshop was on "Spirituality for Ecumenism" conducted by Rev Sevati Tuwere and Sr Catherine Jones. Limited time was available for group interaction during those sessions, but it is hoped that the presentations of the two facilitators will evoke further reflection and contribution from the participants in the months to come.

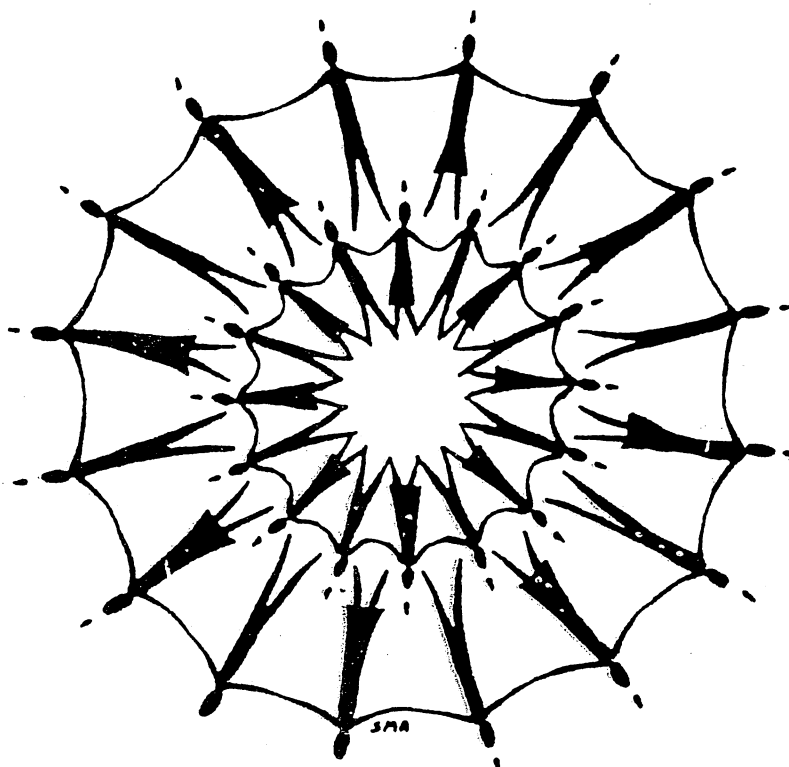
The final days of the workshop, aided by the skillful facilitation of Mrs Lorine Tevi and Rev Philippe Fanchette, were spent in group work on action plans for future involvement in our local churches. Further details of both process and the end products are contained in the Report.

A theological students' organisation, to be associated with SPATS, also came to birth at that time. It is hoped that this group will take a larger share of the responsibility for organising future workshops, as well as maintaining a network of support and challenge for theological students throughout the Pacific. Hopefully, their first communication will contain some feedback on the implementation of action plans that participants adopted.

Added to these various planned activities, were many other occasions of participant interaction on a social or serious level: "tanoa-sharing" groups that kept vigil, encounters over meals, the moment of surprise that comes to a participant when he or she for the first time gains the confidence to speak in a full assembly. For many, the workshop gave rise to a new understanding of what church leadership will entail in the future.

As we go forth from this workshop, we pray that bonds of friendship forged during these ten days will grow into a closer collaboration in ministry so that Christ's vision for the renewal and unity of His church will be realized in the Pacific.

Sr Catherine Jones SMSM  
8 July 1988





SPATS ECUMENICAL LEARNING WORKSHOP, SUVA

P R O G R A M M E

MAY 1988

WEDNESDAY 18	THURSDAY 19	FRIDAY 20	SATURDAY 21	SUNDAY 22	MONDAY 23	TUESDAY 24	WEDNESDAY 25	THURSDAY 26	FRIDAY 27
	OFFICIAL OPENING OF WORKSHOP Introduction of Participants	SHARING OF ECUMENICAL JOURNEYS (Plenary)	ISSUES EMERGING FROM PREPARATORY VISITS IN LOCAL CHURCHES	V I S I T S	GROUP SHARING ON VISITS	SPIRITUALITY FOR ECUMENISM	PLANNING FOR ACTION DREAMING TOGETHER	NATIONAL ISSUES (in national groups)	REGIONAL ISSUES
10.30	Expectations of Workshop What is ECUMENICAL LEARNING?	Presentations of Participant Preparatory Visits	"The PACIFIC, WAY" Clarification Briefing for visits	V I S I T S	10.30 GROUP REPORTS ON VISITS	SPIRITUALITY (cont'd)	SHARING of THE DREAM	NATIONAL ISSUES Reporting back	Principles of Ecumenical Learning Evaluation CONCLUDING WORSHIP
12.30 - 3.30	L U N C H	C H			12.30 - 3.30 L U N C H				
4.30 - 5.30 REGISTRATION	Sharing of Ecumenical Journeys (Small Groups)	Presentations (cont'd)	V I S I T S	F R E E	GROUP REPORTS (cont'd) ISSUE ANALYSIS	F R E E	CHOICE OF ISSUES FOR ACTION REGIONAL ANALYSIS	NATIONAL ISSUES: Clarification of Action Plans	H O M E
6.15 PM	D I N N E R				6.15 PM D I N N E R				
Informal meeting Video of WCC Vancouver Assembly	Introduction to Bible Study: Pacific Issues	Bible Study 1 Genesis 3:1-13 Our Participation in God's Mission of Liberation & Development	V I S I T S	F R E E	Bible Study 2 Phil 2:5-11 Jn 1:1-14 Self-Emptying: Mission in Christ's way VIDEO OF WCC	Bible Study 3 Jn 14:27a Peace comes from God	Bible Study 4 Jn 16:33 In Union with Christ that Peace is possible	S O C I A L C E L E B R A T I O N	

## HOME-BASED FAITH SHARING

The experience of sharing my faith with my brothers and sisters during the Ecumenical Learning Workshop will always remain something special within me for a very long time. It not only opened my eyes but also it has helped me to understand and to accept my brothers and sisters from other religious denominations on the way we stand before God.

Reflecting back on the sharing that we shared together during the worship, I found out that some little doors within my life that had been closed have been unlocked and opened as the result of the faith sharing.

Coming from a family thats predominantly Roman Catholic - I was always sure that it was the only true religion existing within this world. Therefore, I always had negative attitudes towards other Christian denominations. I guess the main reason for this attitude of mine was that I was never really prepared to dialogue with my fellow Christians and to share what we have in common as Christians.

Nevertheless, it was in and through the faith sharing that I began to feel for the first time in my life how we as Christians are united and at the same time divided. I felt we all had the same Gospel of the Christ Event but we have our own ways of reading and celebrating it; that makes the difference. This came out really clearly while I was sharing with my brothers during the faith sharing.

Therefore I would simply conclude to say that the FAITH SHARING shows me that my neighbour is a person who shares his faith with me. It cuts through all walls that might separate us and opens the path across all barriers of language, faith, knowledge and we are still one. To ignore all this is refusing to deepen one's own faith and commitment to God and to the Christian community.

The following are some of the passages used in the home-based faith sharing groups.

PSALM 8 - A song of praise and thanksgiving for the dignity of the human vocation.

RM 8:18-25 - The Spirit calls us to the freedom of the new creation.

ACTS 9:1-19 - Conversion of Paul

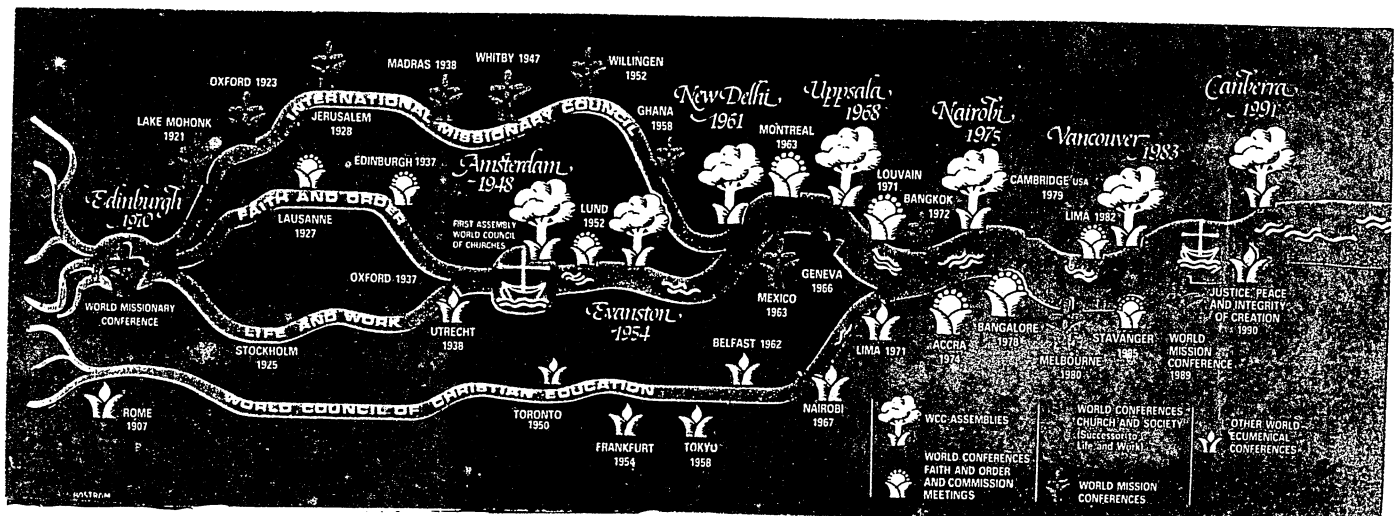
EPH 4:1-13 - a call to unity in the sharing of gifts.



Mateo Sovaki  
Pacific Regional Seminary

# GROUPS (HOME BASED FAITH SHARING)

1. Betarim Rimom  
Jimione Kaci  
Kiliona Mafaufau  
Milio Vakasirovoka
2. Allan Benjamin  
Romanu Vananalagi  
John Vimoli  
Ipolito Bakaua
3. Kabong Reo  
Taufa To'omata  
Iosefo Bola  
Tevita Faka'osi
4. Eremodo Muavesi  
Williams Ishmael Avia  
Featunai Liuaaua  
Kollio Kelekolio
5. Ramendra Singh  
Vaila'au Nove  
Lotofaga Lima Ofoia  
Joape Senikuta  
Anaua Finau
6. Samuel Vusi  
Ta'uteau Taufu  
Ramaroti Tenten  
John Paul Ililau  
Mateo Sovaki
7. Misia Nato  
Seresere Vaaimamao  
Tiia Manaima  
Timoci Kolodisi
8. Foalalo Alatise Apineru  
Sione Vahai  
Charles Brown Beu  
Cuthbert Yiftheg
9. Sione Uluilakepa  
Talia Tapaleao  
Atalbert Umwech  
Martin Maretino
10. Eleasaro Fa'afa'a  
Jeremaia Uluivuda  
Ioane Manasa  
Arawaia Terieta
11. Var Kaemo  
Zekaria Vane  
Wete Pothin  
Jerry Vesi
12. Italy Ihily  
Wilfrid Tehuiotoa  
Edmond Hoke  
Frederick Teriiatetoofa
13. Kata'i'i' Langi  
Lorine Tevi  
Venina Nadoki
14. Panapa Oliula  
Joana Vaniqu  
Akesa Tinaiveve  
Sr Catherine Jones



The flow of ecumenical history, depicting major world meetings.

PARTICIPANT EXPECTATIONS

Introduction:

These may be divided roughly into four categories: social, attitudinal, behavioural, and those which are action-oriented.

Social

- to make new friends
- to develop mutual understanding of one another
- to come together sharing, our common bond of unity in diversity

Attitudinal

- to look for a common ground through dialogue
- to learn about others (uniqueness)
- to discover what hinders unity and solidarity
- to gain a wider perspective of unity
- to listen to oneself
- to bring the whole earth into our consciousness

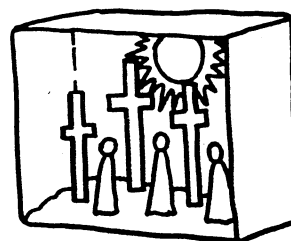


Behavioural

- to explore ways of developing better working relationship
- to listen and accept our differences
- to promote fellowship and understanding
- to understand and respect our agreement and disagreement
- to listen in openness, working together towards unity
- to learn from past mistakes and learn anew to move forward together

Action-orientated

- to work better with one another
- to learn in theory and then action
- to explore the model of unity which is found in God
- to break down theological barriers
- to develop a common theology based on ecumenical unity
- to develop a network for combined journey together, taking with us our gifts
- to promote team-work in the call of action
- to look through and break open the box! (symbol)



## SHARING OF ECUMENICAL JOURNEYS

My hands were tied - I was secure  
I looked my own way for I was a Catholic.  
I'm satisfied with my own beliefs, just leave me alone  
At my back stands my methodist sister,  
Her hands were tied too and she looked her own way.  
Why should I bother her? Shy, should I dare cross her path?  
We are both christians.  
Ecumenism comes to untie us and set us free.  
We turn towards each other  
Now we walk, care, share and pray together.

Joape Senikuta  
PRS



Bind us together Lord (x2)  
Bind us together  
With cords that cannot be broken  
Bind us together Lord  
Bind us together in love.



"United we stand" - "Divided we fall"  
We are the people of Pacifica  
We are the nation of God's people  
We are the people of Pacifica -  
Polynesia, Melanesia, Micronesia - we are one  
We strive for unity  
Peace and love  
That's what God wants  
From all of us



John Vimoli

SPATS ECUMENICAL LEARNING WORKSHOP

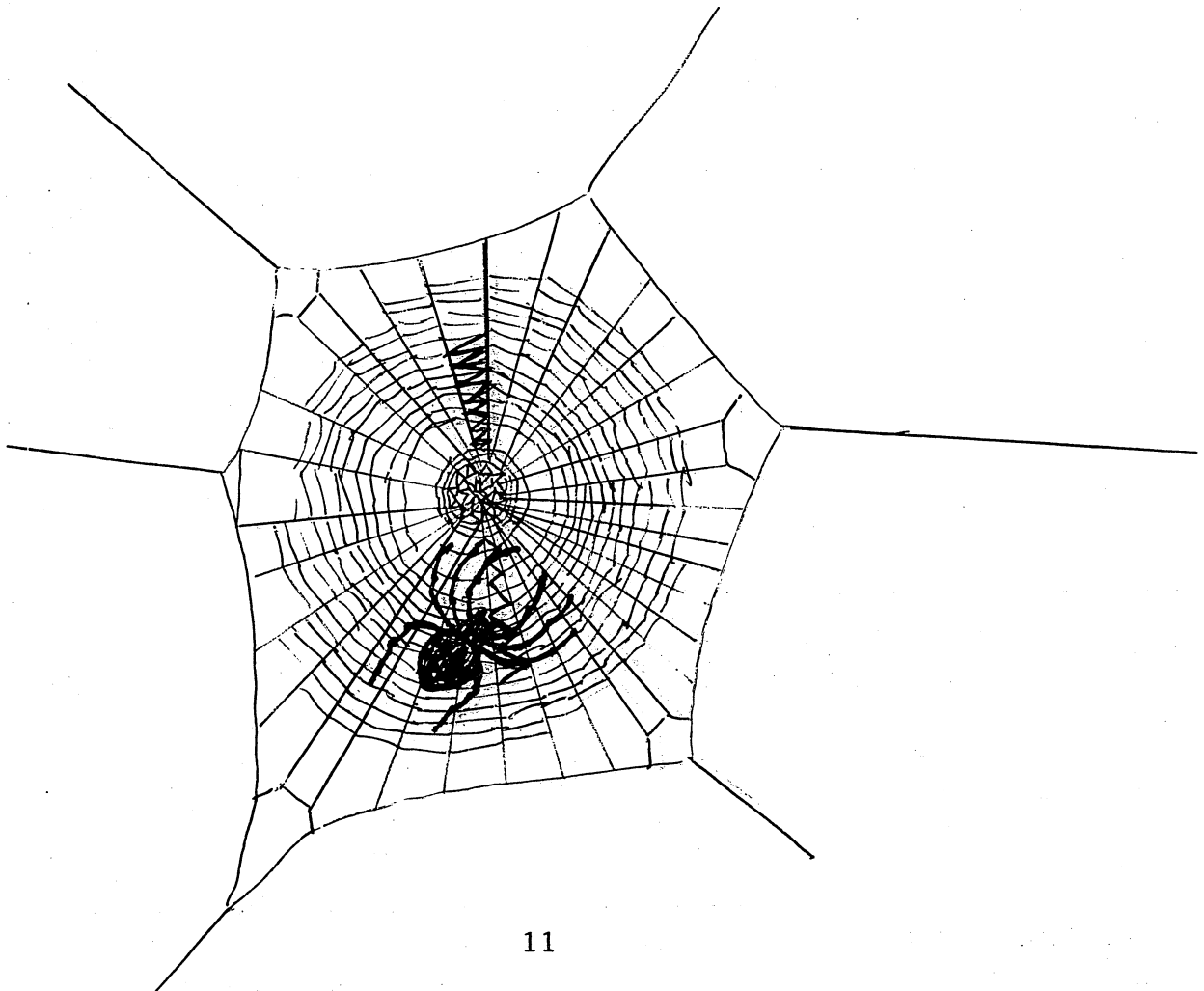
19 May 1988

What do you understand by the term Ecumenical Learning?

- being present is a positive sign of our working together already
- raising an awareness of ecumenism in theological colleges and local congregations
- becoming free from fears yet not minimising our differences
- identifying the true identity of pacific churches
- looking realistically at Pacific issues
- developing a "Coconut Theology"
- working towards establishing a students association

Three groups presented their understanding of ecumenical learning by means of symbolism: -

- A spiders web
- A box
- A journey





## 1. What is Ecumenical Learning?

People do not readily recognise and understand what the phrase "ecumenical learning" means. Attempts to describe the character of ecumenical learning produced a complex of definitional responses from the participants at the Bossey Course in 1982.

For some it was a simple process.

*" ecumenical learning is ... how to love and understand one another".*

For others it focussed on the branches of the church understanding each other better.

*" Ecumenical learning is the experience through which people of different denominations come together to share, understand, and respect each other as equal partners in the Christian fellowship".*

*" Ecumenical learning is to share with other Christians my problems, hopes and dreams in a world-wide context".*

*" Ecumenical learning is the opportunity to broaden one's understanding of the Christian faith. It is learning about various traditions, practices, understandings and theologies. Since Christian traditions arise out of particular cultures and sociological settings, ecumenical learning also includes gaining new insights and understandings of countries and societies".*

An inter-faith dimension was included also.

*" This experience (of ecumenical learning) may be extended*

*further to cover religions other than Christianity".*

For many, ecumenical learning relates to church and world and the relationship between them.

*" Ecumenical learning is active participation in the search for the visible unity of the church and its implications for the global dimension of the Christian gospel".*

*" Ecumenical learning is learning how to witness for Christ as the whole church of Christ in the whole world".*

*" Ecumenical learning is to have a growing experience of the unity of the church which also includes the unity of the whole world yet to be".*

*" Ecumenical learning is a process of becoming aware of the interdependence of one's own context and the global dimensions of the world".*

*" Ecumenical learning is the process of persons of different cultures, nations, languages, sharing their knowledge and feelings in the context of these diversities. Diversities understood as various expressions within the unity of the human family, within the God revealed to us in Jesus Christ".*

Ecumenical learning is of the essence of the Gospel for some.

*" Ecumenical learning is ... hope for and belief in God's future with all of humankind as founded in Jesus Christ".*

*" Ecumenical learning is seeking to discern the presence and purposes of God's Kingdom*

among us and aligning ourselves with that action of God".

That means involvement in social transformation.

" Ecumenical learning is an informed participation in efforts toward unity as a response to the global struggle for justice, peace and development".

For others it is more the style of education that is meant.

" Ecumenical learning is sharing in which the teacher becomes also the learner, and the learner becomes equally the teacher ".

" Ecumenical learning is listening and dialogue".

This is added to by the words of Will Kennedy.

" We learn more deeply where our feet take us than where our minds go. Committed action is the way of learning: when we do the truth it makes us free".

The totality of what is meant by ecumenical learning is captured in the following statements:

" Ecumenical learning ... begins with clarifying our identity ... involves engagement in our context ... reaches out to embrace the peoples of the earth and all creation in its unity under God".

" Ecumenical learning is concern for 'the whole Gospel for the whole person in his or her community of faith, for the whole world'".

These responses by participants stand in line with statements about ecumenical learning already honoured in the ecumenical

tradition. As the educational working group at Uppsala in 1968 stated, the task is:

" to stir up and equip all of God's people for ecumenical understanding, active engagement in renewing the life of the churches and participation in God's work in a changing world". (The Uppsala Report 1968, p. 246)

The report on "Ecumenical Education affirmed:

" Therefore 'ecumenical learning' can no longer be limited to the history of attempts to reunite churches or the growth of ecumenical organisations. Ecumenical learning essentially means fostering understanding of, commitment to, and informed participation in, this whole ecumenical process". 1)

The urgency of this task was stressed:

" We seek to point to the obligation of our churches to educate for life in the oikumene - for life in the world and in the ecumenical situation which is a part of the life of all our churches today".

Perhaps an appropriate last word can be given by someone who does not claim to be a Christian:

" Though not a Christian by religion, I have come to participate in this discussion to learn about the philosophy of Christians and their attitude towards the problems of humanity. I find Christians are divided very much and find it extremely difficult to come together as one unit. The attempt seems to be to have as much unity as possible in diversity. Europe is dominated by Christianity. The American continent is mostly Christian. There are Christians all over the world,

1) cf. "Ecumenical Education is Again on the Spot" by Ulrich Becker.

including the communist countries. As a major religion of this world, Christianity alone can give the lead to other religions and groups to unite and fight the evils in society. With nuclear threat and the armaments race, our religious consciousness is waning. We are being led to materialism. Unless we make people truly religious, it is impossible to save humankind. Ecumenical courses are doing a wonderful service in uniting Christians to achieve this noble objective. Time cannot wait for us. We are marching toward anarchy and

war. There is an urgent need to unify Christians and to call for dialogue with the major religions to carry out programmes for people in real strength. "

A statement such as this throws into sharp relief the need and urgency for ecumenical learning in the depth and breadth of its stated spheres of responsibility. That it comes from a non-Christian is even more poignant. Not to take the task of ecumenical education seriously would be an act of disobedience. To be committed to ecumenical learning can mean nothing less than informed action.

\* \* \*

## 2. The Task of Ecumenical Learning

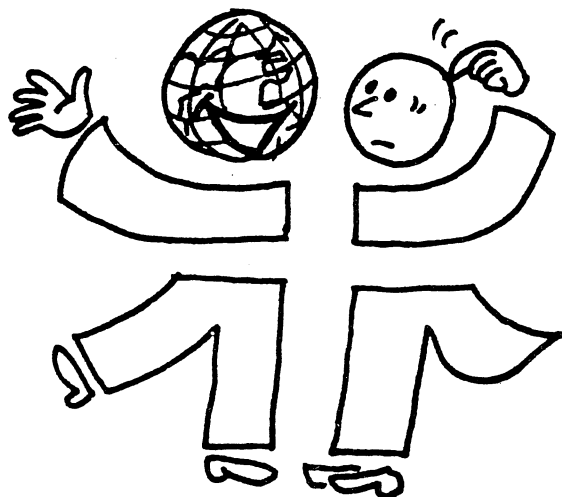
The scope of ecumenical learning and the problems it faces can be judged by the following three perspectives :

" If the Churches are ever to achieve the goal of the ecumenical movement there is one question they must pay attention to and investigate much more seriously today: namely, the question as to how the transition is to be effected from shared insights to shared life. "

Lukas Vischer - Visible Unity - Realistic Goal or Mirage? One in Christ, 1982 - I Vol. XVIII.

" Christians are living with a parochial conscience in a universal world. "

(Translated from the German).  
Ernst Lange. Das Ökumenische Unbehagen, in Kirchen für die Welt, München 1981. S. 303.



*hush\**

Some Strategies to encourage Ecumenical Learning

Preamble

In considering possible strategies for ecumenical learning, Group I decided to approach its task through a concise case study. After listening to several case studies the group focused on a seminar for pastors described as conservative, not very open to ecumenism, but concerned for their parishes. Strategies for approaching and working with such a group were developed. Finally, the group looked at these strategies in the light of other situations. What follows are the suggested strategies that could be applied. It is not an exhaustive list, nor would all the strategies be used in any given instance. The strategies described are also not listed in any given order of priority.

1. Have the learning activity sponsored by a group which is accepted by the participants.
2. Appreciate the situations and background of the learners, including their diversity.
3. Enable the participants to express their concerns and to identify issues important to them.
4. Allow the participants to relate their own issues to ecumenical issues and perspectives.
5. Help the participants to do tasks which are important to them, and to commit themselves to learning for themselves.
6. Establish a sense of community among the learners
7. Establish a corporate context for the learning, including a recognition of all the potential partners in learning
8. Use models and methods that are appropriate to the participants and the topic, e.g. infusion/supportive, cognitive dissonance or conflict models.
9. Involve learners in activities which are experiential, intuitive, symbolic, aesthetic, narrative,
10. Provide time and space for personal reflection and decision.
11. Provide information and perspectives from beyond the group, including biblical/theological resources, community tradition and resources, and global and ecumenical realities.

SOURCE:      Education for Effective Ecumenism.  
Ecumenical Institute, Bossey, 1982, pp6-10.

FRIDAY 20 MAY

REPORTS ON PREPARATORY VISITATION

Luke 10:1, 17 "The Lord sent the disciples two by two .....  
"they returned rejoicing ...."

In preparation for the workshop, participants were asked in groups of 2 to 3 - to undertake preliminary visits to communities in their own local churches. They were to observe and assess the "grass-roots" understanding, aspirations and action for unity and the renewal of the church.

They were guided by the following questions:

1. What draws this community/parish/circuit group together?
2. What tends to cause division in the group?
3. What kind of relationship does the group have with
  - (a) other christian groups,
  - (b) believers of other world religions?
4. What helps the group to live a deeper christian life,?
5. Are these needs being met?

Back in their respective colleges/schools, the groups reflected together on their visitation experience and collated their findings. They then continued to "dream dreams" on how things could be, and suggested ways these dreams could become a reality.

These reports were presented to the workshop in a variety of creative, and at times, amusing ways:

The following is a summary of the reports from the Fiji-based groups:

1. Bonds of unity:

belief in Jesus Christ and being incorporated into His Body through Baptism, prayer and work together; acceptance of vibrant leadership commitment to the aims of the group which requires self-denial mutual respect, love, care, and understanding, faith sharing on the scriptures and prayer together, visitation, unity in times of crisis.

2. Causes of division:

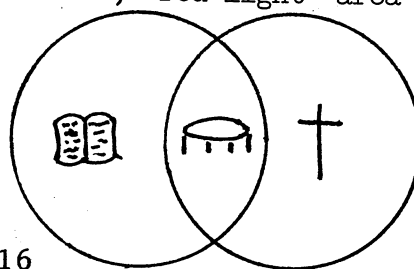
infidelity to the aims of the group in work and prayer failure to live up to the ideals of the group, selfishness and self-centredness; lack of leadership, gossip, insensitivity towards others, especially cultural in cultural matters; no communal prayer; no family support; lack of forgiveness and reconciliation.

3. Relationships with other groups:

on the social level : "tanoa sharing"; cooperative ventures in business, fund-raising, funerals, community projects.

on the faith level: deeper relationships are hindered by fear of one another and the collisions that could take place as well as a lack of understanding of ecumenism. There is however, a commitment to ministries of social concern, e.g. helping the blind, family life education, "red-light" area contact.

*tanoa  
sharing*



#### 4. Living a deeper Christian life:

Eucharist, prayer and sacramental life together;  
family life - example of parents towards their children;  
sharing the scriptures and learning from the experience of others;  
fidelity in commitment to the group - in work and prayer; mutual  
support and encouragement.

#### 5. Meeting Needs:

Very few groups commented on this question - needs are  
being met with varying degrees of effectiveness.

#### DREAMING DREAMS

Our vision is of unity in diversity; unity through dialogue;  
committed to Jesus Christ who is the centre point of unity;  
more Christ-centred families making up the community which  
is church; becoming committed to ecumenical interaction and  
co-operation.

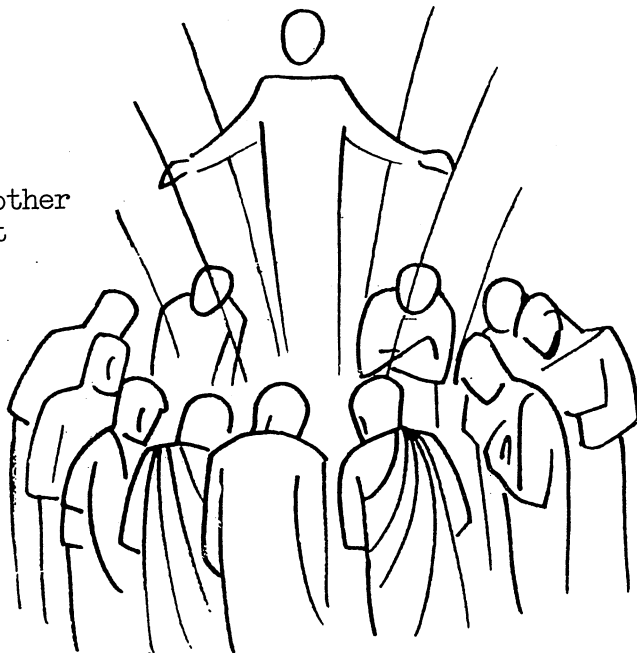
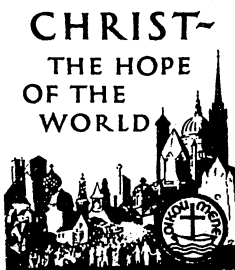
#### HOW TO MAKE THEM COME TRUE

- Working together on common projects: praying together, choirs;  
support at times of funerals, family and personal crisis;
- in adult education, bible and faith sharing, ministry to youth;
- Socialization - sports, singing, dance, youth activities  
workshops, retreats, seminars;
- developing means of reconciliation between church groups;  
becoming more deeply rooted in our own traditions: who we are,  
where we are, where we come from and where we are going  
in order that we may enter into dialogue with others;
- educating our people to understand and respect themselves  
in order to be able to reach out in openness, respect and  
understanding of others.

The VANUATU presentation of  
students from Talua was startling  
in its simplicity:

The closer we are to Christ,  
The closer we are to each other

The further away we are from each other  
The further away we are from Christ





Each participant received a copy of the comprehensive report from the Si'atoutai (Tonga) participants. The factors that contribute to unity or disunity in groups were similar to those presented in the Fiji-based reports. However, the Tongans were able to identify the gap between themselves as theological students and the communities they visited. It centred on different understandings of the meaning of Church, and different approaches to Christian faith. They found that it was important to bridge that gap in the work of renewal and unity, but that it was easier to do in theory than in practice, because of different expectations. There is also a great need to prepare theological students to be disciples of Christ, stewards and servants of God.

They also spoke of the prophet Zechariah who listened to God, and communicated his vision of reconciliation to the people.

\* \* \* \* \*

The Bishop Patteson, (Solomon Islands) report explored the concept of ecumenism in a Melanesian cultural perspective. They did this by means of the Bow and Arrow theology, symbol of life and existence, of trust, faith and victory. As a symbol of cultural life it features in fishing, hunting, dancing and in processions for festive events.

The song they presented became a favourite of the workshop:

Song - JOIN OUR HANDS. By C.B. Bev

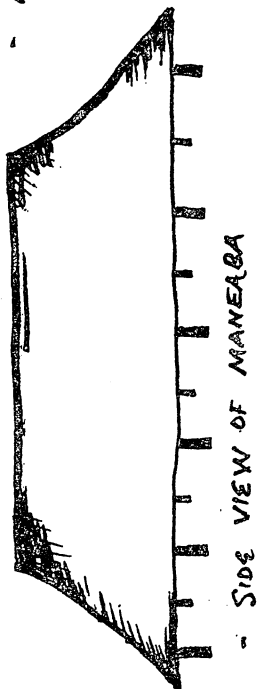
1. Join our hands Lord, Join our hands.  
In the spirit of Oikomene, join our hands  
Help us to fight together, in the spirit of love  
Join our hands.
2. Join our hands Lord, Join our hands.  
In the spirit of Oikomene, Join our hands  
Help us to swim together, in the ocean of love,  
Join our hands.
3. Join our hands Lord, Join our hands.  
In the spirit of Oikomene, Join our hands  
Help us to share together, in our Pacific way of life.  
Join our hands

(repeat - Join our hearts)



# 'MANEABA' - ECUMENISM

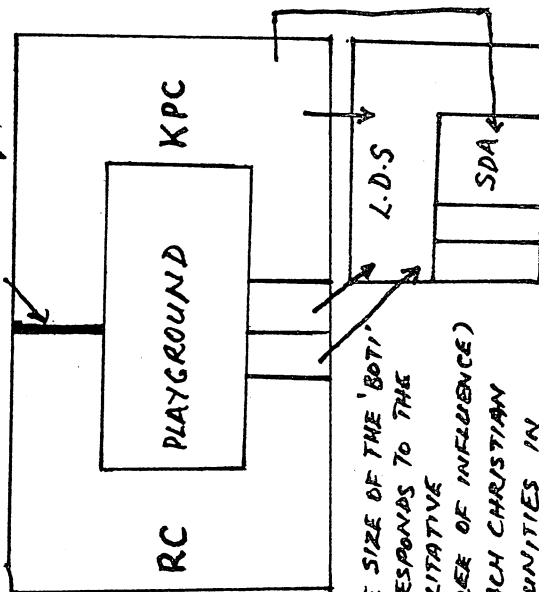
- MANE - embrace, shelter, refuge
- ABA - island, man/woman



- SIDE VIEW OF MANEABA

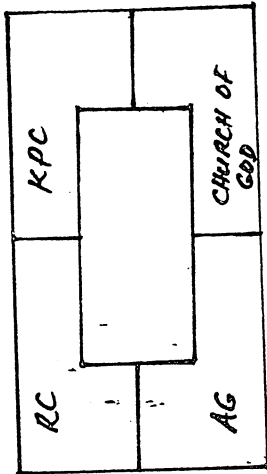
- PLAN OF MANEABA SHOWING THE CHRISTIAN 'BOTI' (PORTION)

Partition (gap)



SECTARIAN MANEABA PLAN.

Presentation  
by I-KIRIBATI  
participants

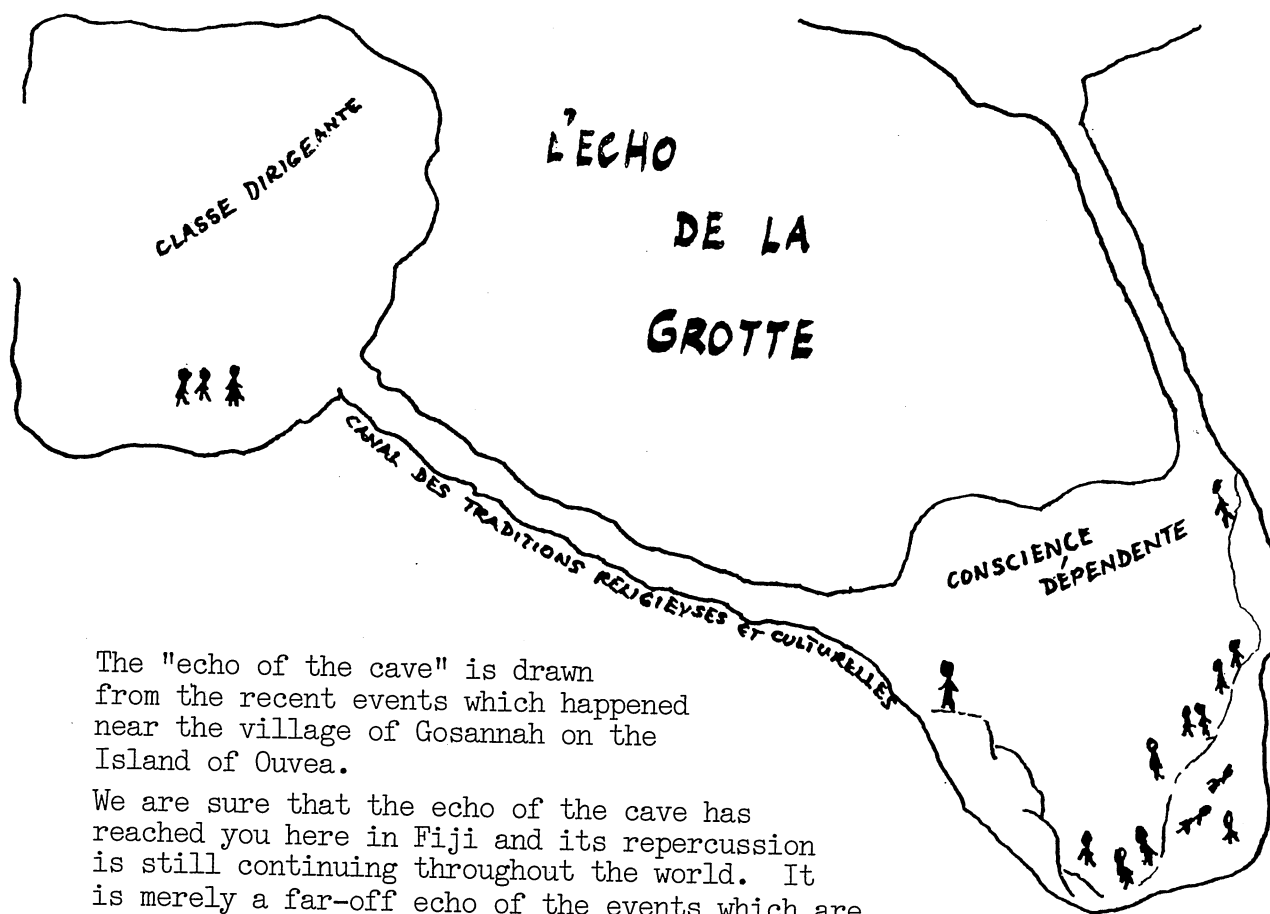


1. REALITY: prohibition & discouragement of interdenominational marriage  
: not enough education facilities especially for KPC young adults.

2. 10-15 yrs to come (without ecumenism)  
: population explosion of some  
: extinction of other  
: sectarian, colonialism.

3. VISION: equality under one roof.

4. PLAN OF ACTION: appeal to RC to lift the ban on marriage outside her church  
i.e. encourage inter-denominational marriage e.g. catechist (RC) deaconess (Methodist)  
: open up our institutional facilities to other Christian students.



The "echo of the cave" is drawn from the recent events which happened near the village of Gosannah on the Island of Ouvea.

We are sure that the echo of the cave has reached you here in Fiji and its repercussion is still continuing throughout the world. It is merely a far-off echo of the events which are sometimes difficult to communicate and understand.

Indeed, you notice how confused is the news you receive here and throughout the world. The sound that you hear is the voice of people living in a cave. It has been transformed through the canal of the cave.

You can imagine, life in a cave where the beams of the shining sun piercing the darkness of the canal of the cave reach the people in a subdued light. Fresh air mixed the humidity of the cave affects peoples' health. In one word: People are prisoners of the cave.

That is exactly what we would like to communicate to you here: our people live in that kind of atmosphere where freedom means acceptance of the status quo, peace means submission to the law as such and justice means negation pure and simple of oneself. Our people live in that situation of a dependent consciousness, in other words as an oppressed people. That is our tragedy.

Fortunately, aware of that fact, the religious leaders, in their effort to release the people, use the canal of religious and cultural tradition at least to protect their dignity as human beings. The political leaders, controlling the exit of the cave monopolise everything and use their power for the benefit of their ideologies.

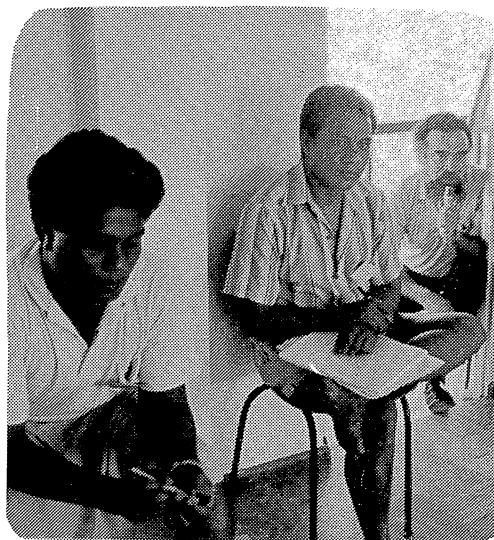
- Can you decode the message of the cave? For us the main thing is that you and the whole world are aware that there are people in a cave who need to be released in order to enjoy the life fully.

SPATS ECUMENICAL LEARNING WORKSHOP

Saturday 21 May 1988

What influences, - positive and negative - are shaping Pacific cultures/  
societies today?

westernization  
tourism  
religion  
education  
foreign aid  
AIDS  
drug abuse  
corruption  
migration  
culture-conflict



What factors will affect the Pacific in the next five years?

continued nuclear testing  
materialism  
secularism  
foreign technology  
consumerism  
nationalism  
communism  
mafia-style control  
terrorism

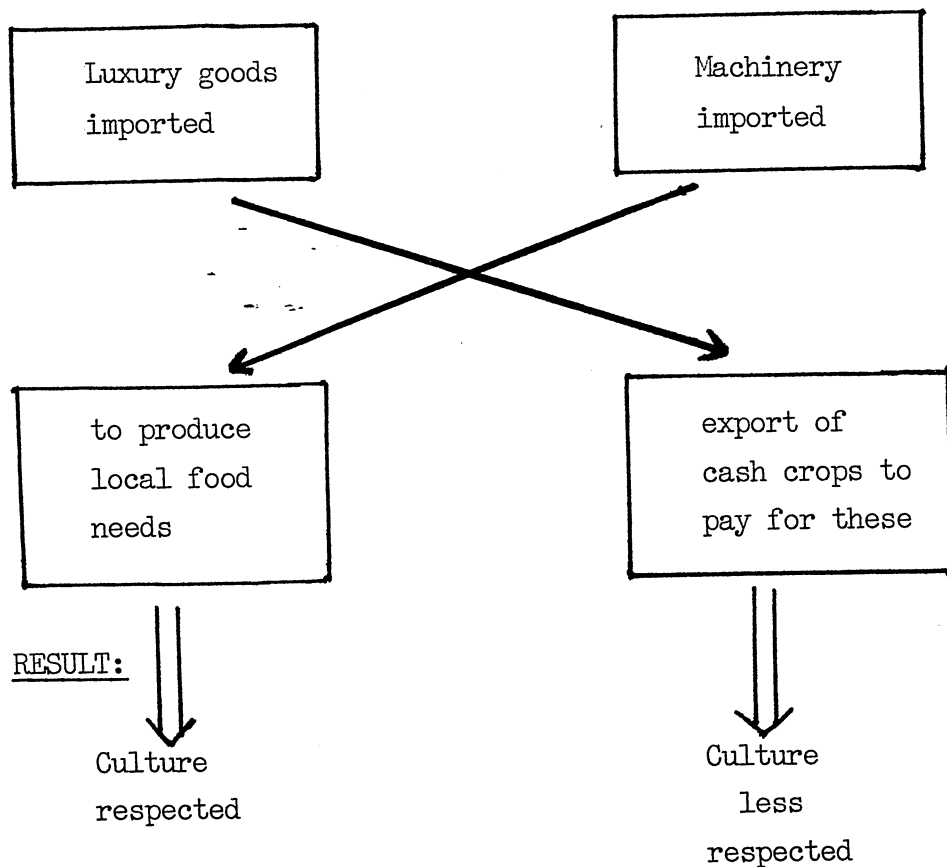
At this stage of the Workshop, little was done to analyse further these  
issues.





## CULTURE & PRODUCTIVITY

In response to a question/concern, "How to preserve Pacific values/cultures in the face of pressures of the international market?", Rev Philippe Fanchette proposed the following diagram for our reflection:



### Some questions:

- Can you identify your home country in this diagram?
- What are the consequences of the relationship between culture and productivity?
- What are the problems?
- Is there any action you feel called to take as a Christian leader?



SPATS ECUMENICAL LEARNING WORKSHOP

21-22 May 1988

Visits to local christian communities/parishes

The purposes of these visits were refined as follows:

- To be together and to experience worship in a community different from one's own denomination and context and with different people
- To help build the team spirit of the participants thus sharing the community's life
- To hear, feel and experience what the people are saying in terms of Church Renewal and Unity
- To compare the experience of the first visit in ones own situation with a different one
- To help participants to clarify values
- To observe what in the worship is specific to the Pacific

VISITATION FOLLOW-UP

(small, then combined groups)

Q1 To what extent did you feel at home during the visit?

- feel warmly welcomed
- language barriers surmounted in varying degrees
- adaptability to different forms of worship
- they live what we are talking about here

Q2 What feelings did you experience?

anxiety  
pressurized by the constraints  
lost  
being an outsider  
loneliness - changed to being more at home  
felt very much part of service  
resistance/confusion about woman minister leading service

Q3    What in worship was specific to the Pacific?

vestments

architecture

language, posture, gesture

atmosphere "spirit of togetherness"

setting/segregation of sexes

lali and musical instruments and singing

grog/food and fellowship afterwards

presence of minority groups; more recent migrants

Q4    What Scriptural image/passage come to mind in this experience?

Jn 17;

1 Jn 4;

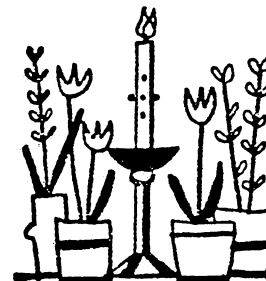
Eph 4 (gifts)

Cross as point of unity

Mt 28 - the great commission

Exodus

Ez 37 - "Dry bones"



*Christ our light*

Q5    In what ways has the visit enriched your experience and unity and renewal?

- discovery of variety of ways of worship
- realization that ecumenism reaches out to inter faith worship
- seeing that renewal requires a personal response
- ecumenism: second movement of evangelisation of the Pacific

Q6    How did the community react to your presence?

- they were taken by surprise, insufficiently prepared
- our presence was a threat - had we come to criticize?
- welcomed
- reluctant, but accommodating



# SPATS ECUMENICAL LEARNING WORKSHOP

## Communities to be visited Weekend 21/22 May

WESLEY CHURCH (Ph. 22554) Sunday 10.45 am Service, Dep. PRS 10.15 am  
Butt St, Suva Meeting afterwards  
Rev Dick Udy Methodist, (English) Return transport supplied

John Paul Ililau  
Milio Vakasirovoka  
Edmond Hoke  
Venina Nadoki  
Ramaroti Tenten

ST ANDREWS CHURCH (Ph. 301204) Sunday 10.00 am Service, Dep. PRS 9 am  
Gordon St, Suva Meeting afterwards. Lunch  
Rev Bruce Deverell Presbyterian, (English) Return transport supplied

Ioane Manasa  
Jerry Vesi  
Kiliona Mafaufau  
Taifai To'omata  
Kata'i'i'i' Langi

ST MARKS CHURCH, Newtown, and Saturday 7.30 pm Meeting, Dep. PRS 7.00 pm  
ST MATHEWS CHURCH, Nabua Stay out overnight  
Ph.(393360) Sunday Service, Lunch  
Fr Wame Tukana Anglican, (English) Collected, 2.00 pm

Ipolito Bakaua  
Martin Maritino  
Oliula Panapa  
Jimione Kaci  
John Vimoli

ST AGNES CHURCH Ph.(381017) Saturday 7.30 pm Meeting, Dep. PRS 7.15 pm  
Samabula R. Catholic, (English) Stay out overnight  
Fr Lambert Somar Sunday 9.00 am Service, Lunch  
Return transport supplied.

Eremodo Muavesi  
Vaila'au Nove  
Kabong Reo  
Charles Brown Beu

WAINIVULA METHODIST CHURCH Saturday Meeting, Dep. PRS 5.00 pm  
Caubati, Nasinu Stay out overnight  
Mr Epeli Tagi Ph.(311477) Sunday 10.00 am Service, Lunch  
Methodist, (Fijian) Return transport supplied

Joape Senikuta  
Samuel Vusi  
Kolio Kelekolio  
Taliala Tapaleao  
Anaua Finau

<u>SAMOAN CONGREGATIONAL CHURCH</u>	Saturday 6.00	pm	Meeting, P.T.C. )	Transport
Goodenough St, Suva	Sunday 10.00	am	Service, Lunch )	supplied
<u>Rev Alosina Vavai</u>	Congregational, (English)		)	

Eleasaro Fa'ata'a  
 Featunai Liuaaua  
 Arawaia Terieta  
 Akesa Tinaiveve  
 Allan Benjamin

<u>ST JOHN'S ANGLICAN CHURCH</u>	Sunday 10.00	am	Service, Dep. PRS 9.15	am
Wailoku	Ph.(381173)		Meeting afterwards, Lunch	
<u>Fr Are Simione</u>	Anglican, (Fijian)		Collected 2.00 pm	

Timoci Kolodisi  
 Romanu Vananalagi  
 Sione Vahai  
 Joana Vaniqu  
 Ta'uteau Taufa

<u>DUDLEY METHODIST CHURCH</u>	Sunday 10.00	am	Service, Dep. PRS 9.30	am
Toorak, Suva	Ph.(302231)		Meeting afterwards	
<u>Rev Philip Singh</u>	Methodist, (Hindi)		Return transport supplied	

Ramendra Prasad  
 Seresere Vaaaimamao  
 Atalbert Umwech  
 Betarim Rimon  
 Lotofaga Lima Ofoia

<u>METHODIST CHURCH</u>	(Ph. 391110)	Sunday 10.00	am	Service, Dep. PRS 8.45	am
Yarawa Road, Raiwasa		(arrive 9.00	am)	Meeting afterwards, Lunch	
<u>Rev Fesaitu Marseu</u>	Methodist, (English)			Return transport supplied	

Zekaria Vane  
 Var Kaemo  
 Frederick Teriiatetoofa  
 Mateo Sovaki  
 Ishmael Williams Avia

<u>CATHOLIC CHURCH</u>	Ph.(383183)	Saturday 7.30	pm	Meeting, Dep. PRS 7.00	pm
Raiwaqa				Ret. PRS 10.00	pm
<u>Rev Tom Rouse</u>		Sunday 8.30	am	Service, Dep. PRS 8.00	am
	R. Catholic, (Rotuman)			Collect	

Iosefo Bola Kalounivalu  
 Sione Uluilakepa  
 Pothin Wete  
 Italy Ihily  
 Wilfred Tehuiotoa

<u>METHODIST CIRCUIT SCHOOL</u>	Saturday		Depart PRS 1.00	pm
Nareba, Cuvu	Sunday		Return after lunch	
Jeremaia Uluivuda	Methodist, (Fijian)			
Cuthbert Yifthege				
Masia Nato				
Tiia Manaima				
Foalalo Alatise Apineru				

## SPIRITUALITY FOR ECUMENISM

Rev Sevati Tuwere, Principal of PTC, and I have been invited by the Geneva facilitators of this workshop to explore with you this morning the fascinating and challenging topic of "Spirituality for Ecumenism".

First I would like to discover with you some of the multi-faceted meanings of the word "spirituality", then look at an important component, conversion in the experience of Paul (Acts 9:1-19 & 22:3-16), as well as in my own ecumenical journey over the past couple of years.

Finally, as an "outsider", I would like to share with you what I observe as some characteristics of a "Pacific spirituality", which has been a gift to me over the past 15 years.

Sevati will broaden our perspectives on the deeper meaning of the concept of ecumenism, and the findings of the Iona document (WCC consultation 1987) on Christian spirituality.

"What then, is SPIRITUALITY"?

A five-minute brainstorming session contributed to the following mosaic.

a way of life, a power within us, a conversion  
to live a new life in Christ, holistic living

	of humanity with God
Unity/	of human beings with one another
harmony	of human person within himself
	of people with their environment

celebration, love, joy, commitment, serenity,  
peace, disturbance, inspiration, belief,  
communication, communion with the universe,  
communal manifestation of the gifts of the Spirit.

From this, the following definition could be drawn:

Spirituality is the  
                                  attitudes  
  beliefs  
  practices  
that animate people's lives and relationships to their  
  environment  
  other people  
  the supernatural

(cf Gordon Wakefield, The Westminster Dictionary of Christian Spirituality, Westminster Press, Philadelphia, 1983, pp 36-363)  
If we look more closely at Fr Filip's "culture tree" of the other day, (infra p.22), we will find some interesting parallels. Christian spirituality is rooted in our personal and communal identity, and enlivens all aspects of our relationships: with self, others, the environment and God.

We can also speak of Hindu, Buddhist, Islamic spiritualities, just as within the Christian tradition, we can see differences between Anglican, Methodist, Presbyterian, Orthodox and Roman Catholic spiritualities. That there are also French, American, Spanish and emerging Australian spiritualities encourages us to explore

further the characteristics of a Pacific spirituality.

Spirituality, is learning to love what the Father, Abba loves in Christ's way, empowered by the Spirit to allow Him to live and work through us for the transformation of the world. Christian spirituality calls for an on-going conversion (metanoia), for asceticism, for mental discipline and bodily control so that we may grow into a more radical choice of gospel values. In imitating the kenosis of Jesus who emptied himself to become a slave, we daily live the paschal mystery in the midst of a world of action.

A brief comment on history: as the early Christian message moved out of the semitic world and was enculturated into the Graeco-Roman, it was strongly influenced by a platonic dualism that tended to split the human person and experience into "spiritual" and "material" and we gradually lost sight of a concrete and holistic biblical spirituality. It is only in our own century with a renewed biblical movement that we have been able to reclaim this holistic vision. For this reason, I often substitute the words "Spirit-filled" for "spiritual", as spirituality means for me to live a fully human spirit-filled life, one that is no longer stranger to any human experience, but one that also calls for the development of a discerning heart in the midst of human activity.

#### Paul's conversion and Spirituality for Ecumenism:

We Catholics have been challenged by the Second Vatican Council (1964) :

"There can be no ecumenism worthy of the name without a change of heart. For it is from newness of attitudes, from self-denial and unstinted love that yearnings for unity take their rise and grow toward maturity... This change of heart and holiness of life, along with public and private prayer for the unity of Christians, should be regarded as the soul of the whole ecumenical movement ..." (Unitatis redintegratio, The Decree on Ecumenism, No. 7,8.)

In the story of Paul (Acts 9:1-19 and 22:3-16), we can see five stages of such a conversion journey.

1. Paul was a zealous Jew, energetic, hard-working, committed to God and his mission in the world. We can probably say the same of ourselves. Then there is the "bright light that flashes suddenly" while we are on the journey of our life... notice, to Damascus, away from Jerusalem. The "bright light" may take the form of a penetrating word, a striking event, an awe-inspiring experience of beauty, a moment of intense pain.

I had such an unforgettable experience on Pentecost Sunday two years ago, when I attended the ordination of a friend at St Andrew's Presbyterian Church in Suva. It was also for me the first time to participate in a Eucharist in the Protestant tradition, and I was quite unprepared for the shock I received. At communion time, when the bread was passed to me, I was struck by the thought: "How have we continued to break the Body of Christ?" It was an intensely moving moment that

brought tears to my eyes as I saw clearly how we - through our continuing church divisions - have continued to break the Body of Christ. His Passion is continued in our midst.

2. Then there is the time of seeking and discernment as Paul asks: "Who are you Lord?" The reply is clear: "I am Jesus of Nazareth whom you persecute." We too have been guilty of failing to recognise the Lord in our brothers and sisters whom we have persecuted. The tragic wars of religion (and we cannot confine them to sixteenth century Europe) are humbling testimony to this. But what of the more subtle forms of persecution we are guilty of personally? .. the cold shoulder offered instead of friendship, the superficial politeness that masks hostility; the stubborn refusal to listen to another's point of view; the arrogant persistence of the erroneous idea that we are right, that we have all the answers. Conversion as part of the ecumenical journey painfully exposes the prejudices we absorb so easily, and sometimes cling to for security. My Pentecost experience of 1986 set me out on a journey of searching and rediscovery of the Eucharist, especially in the ecumenical context, and it was only late last year after considerable study, prayer and the support of friends that I could with the Emmaus disciples "recognize him in the breaking of the bread" (Luke 24:35). I have been able to recognize him in the brokenness of my own life and relationships, in the life of His church, and of the world. But it is a brokenness that leads from Good Friday to Easter Sunday.

3. Paul's next question is ours too: "Lord, what shall I do?" Conversion implies a commitment to action, even if at the time, it seems only like a very small step. The blind Paul was led by friends back into Damascus, and it was there in Damascus "after three days" that he was healed.

We too, are invited to go on a personal communal journey back to the roots of our divisions and disunity. Evelyn and James Whitehead have a famous expression, that "we recall the past in order to befriend it" ... if we don't, it continues to enslave us. In this rediscovery of our history, we can be healed of the wounds of our divisions if we seek in humility and with a sincere desire for reconciliation. Can we walk through those "three days" of blindness, of darkness, of fear, of insecurity, yet with our hand confidently in the one who guides us? What small step can we take? We will look at action plans later in the week, but finally, the decision is each one's to make personally. Soon after my Pentecost 1986 experience, and still wondering what to do, I saw an advertisement for a minutes secretary for the FCC, so I volunteered for this small job - only about 4 - 5 hours a month. Yet that has been an important part of the on-going healing of my blindness concerning ecumenism.

4. Paul's healing is followed by a mission: "this man is my chosen instrument to bring my name before pagans.. and before the people of Israel," (Acts 9:15). Part of our mission today is to work for a greater unity amongst all Christians, so that we may be able to give more credible witness to the gospel of Jesus. In turn, ecumenism is FOR mission, and reaches out to the two-thirds of the world who confess their faith in God through the long-established traditions of Hinduism, Islam and other world religions. We Christians can no longer

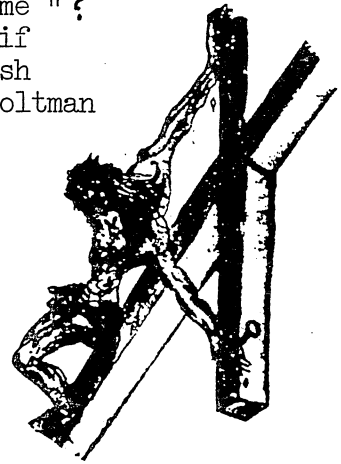
fail to recognise the presence of the Spirit amongst them, drawing them into union with the Father and with one another. It may cause us some shame to realize that we, in our divided Christianity, are part of the "crucified Jesus" who is proclaimed to these believers of other faiths. Are we a "stumbling block" to their recognition of Jesus? Can we listen to the questions and the challenge they bring to us about our failure to live up to the message we proclaim? Can we hear "the cry of the poor" wherever it is coming from, and respond with a deeper commitment to being instruments of peace and justice through working in a broken world?

Finally, mission has a way of calling us to new frontiers, and I was again taken by surprise last week. Over the past couple of years I have learned to feel "at home" with the St Andrew's congregation, and was looking forward to celebrating Pentecost with them this year. Yet Friday and Saturday, I began to feel the tug of Spirit calling me to reach out anew, to reach out even further than before. My response to that call took me to Dudley Church, a Hindi-speaking Methodist community in Toorak and yet another new beginning on my ecumenical journey.

5. How did Paul react when he eventually heard those words: "I myself will show him how much he must suffer for my name"? None of us welcomes the thought of suffering, especially if it is freely chosen. Many have shared the pain and anguish that has been part of their ecumenical journey. Jurgen Moltman maintains:

Ecumenism comes into being wherever - and this is everywhere - we find ourselves under the cross of Christ and there recognize each other as brothers and sisters who are hungry in the same poverty ... under the cross we all stand empty-handed. The nearer we come to the cross of Christ, the nearer we come to each other. ... How can we, grasped by the outstretched arms of the suffering God upon the cross, clench our fists, or with unrelenting fingers hold fast to our separatedness?

("The Ecumenical Church under the Cross" in The Passion for Life, Fortress Press, 1978, p. 84)



He continues, however, with a strong note of hope that this suffering of God - and ours too - will be turned into joy, that such suffering can be fruitful and life-giving. Perhaps the Lord's words to Paul will be more palatable if we recognize that suffering is the flip side of the coin of love, and take the liberty of paraphrasing these verses to read:

"I myself will show him how much he must experience LOVE - love received, love given - for my name ..."  
Are we willing to allow ourselves to be loved in that way?

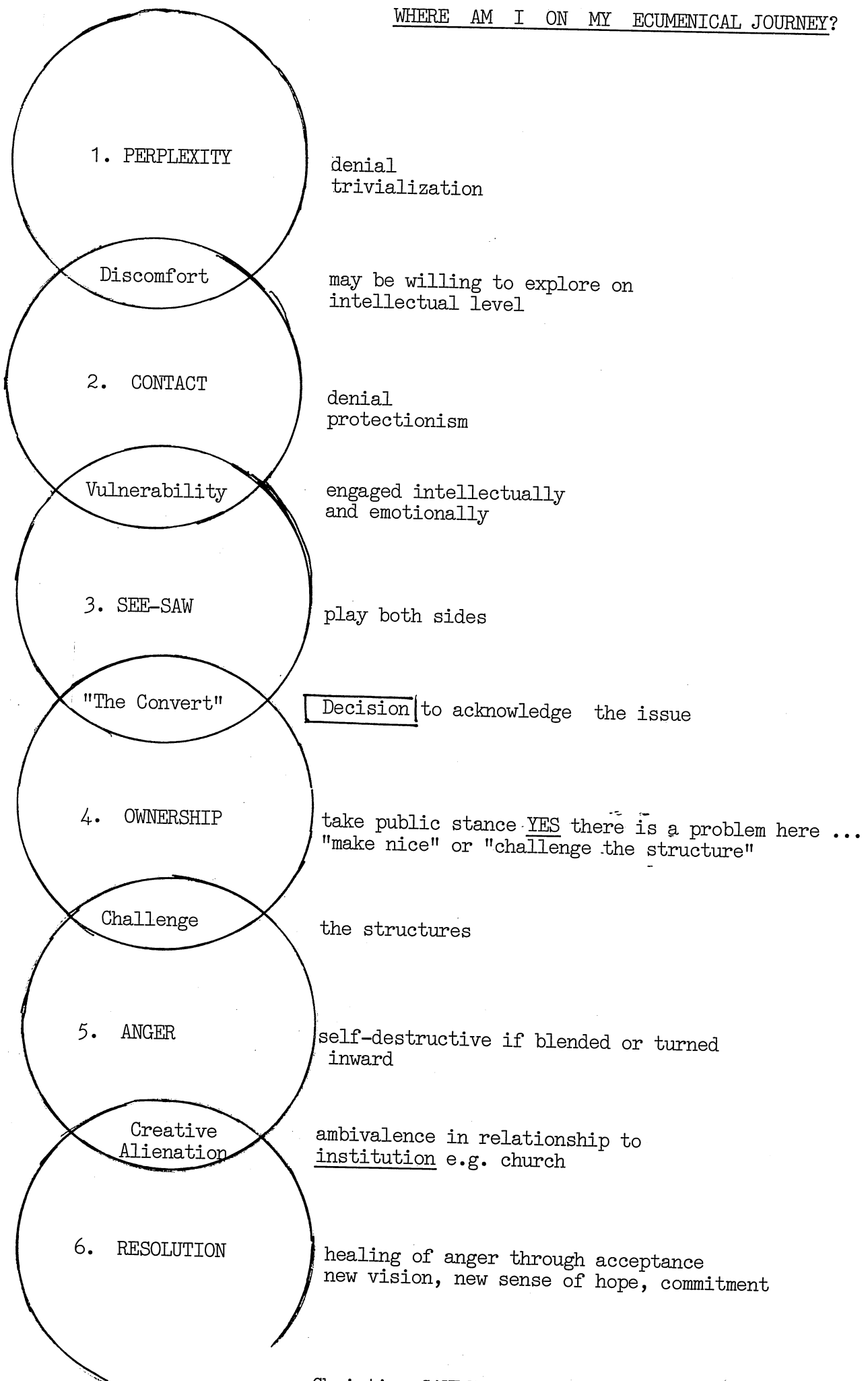
+ + + + +

#### A FURTHER REFLECTION ON ECUMENICAL JOURNEYS

(After the above presentation, participants took time for personal reflection on their ecumenical journeys in the light of the process of Paul's conversion and/or the diagram below. A time of sharing in national groups followed later in the morning).



WHERE AM I ON MY ECUMENICAL JOURNEY?



## SOME INITIAL THOUGHTS ON A PACIFIC SPIRITUALITY

Coming to the Pacific as a fairly recent migrant from Aotearoa, I am aware that the following reflections are somewhat "the view from the sideline". However, we all know that the person on the sideline can sometimes have a clearer perspective than the ones in the thick of the scrum. I offer the following observations, not in any conclusive way, but in a Spirit of thanksgiving for the enrichment that has come into my life through living in the Pacific over the past 15 years.

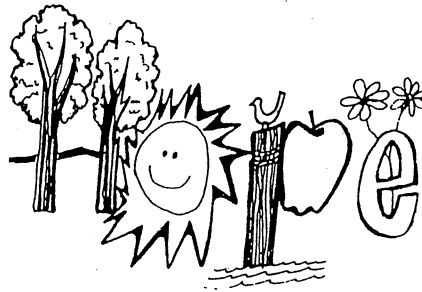
- one of the most obvious characteristics is that of CELEBRATION and JOY - that readily bursts forth in Dance and Song. Many are familiar with the phrase, "say, man, you can pati ... you can song"!
- there is also a keen awareness of the providence of God which shows itself in spontaneous prayers of thanksgiving and praise. This has been obvious in both our faith-sharing groups each morning, as well as in the more formal worship sessions, and the occasional "song breaks" we have had during the sessions.
- it is creation-centred: we are surrounded by a beautiful and bountiful environment. Our care for it is shown in long-established cultural taboos which safeguard the sanctity of the cycle of nature. I believe many Pacific people can say, "God is beautiful".
- there is a very high value placed on community, hospitality and generosity, especially towards guests. Customs such as ifoga in Samoa and soro in Fiji point to the importance of reconciliation in the maintenance of community values and relationships.
- we are "little people" (only 4-5 million depending on where we draw the boundaries), and yet we walk tall. We can identify with the anawim so loved by God.
- the Pacific Churches have been extraordinarily missionary-minded since the earliest days, and have been, as recent historical studies have shown, key evangelizers of their own people, as well as other parts of the Pacific. Can we maintain and expand this missionary zeal?

There are also areas where I believe the Gospel challenges us to a more radical conversion:

- I have already mentioned our strength in community life and celebration, but there are others outside knocking, asking to join our party. How will we respond to the call to a wider oikoumene?
- with a highly developed community-centred Christianity emerging in the Pacific, we run the danger of failing to recognise the place of the individual and personal response. Do we have the courage to follow Jesus, who often went "alone into the hills to pray" (Mk 6:46-47)?
- Where, in the Pacific today, do we hear "the cries of the poor" for liberation, for human dignity, for justice and for peace?

A Christianity which fails to hear and respond to these calls runs the risk of becoming an elitist group with "religion" neatly compartmentalized and divorced from the daily reality of life.

- Who and where is Jesus in the Pacific today? Where do we recognize the crucified and risen Jesus? Is he matai (Fijian - carpenter) or matai (Samoan - chief) or in what ways can he be both? Pacific Christology(ies) is an exciting area of challenge.



- finally, can we draw on our gift of joy and sense of celebration to become a people of hope, not only for our own countries but for the whole world? The issues we are called to face may at times seem overwhelming, but can we recognize in them the invitation to a deeper confidence in the providence of God?

These are some of the characteristics and challenges of a Pacific spirituality as I see them today. Thank you for gifting my life with them, and for this opportunity to be part of your ecumenical journey.

#### FURTHER READING

The WCC Programme on Theological Education Paper on Spiritual Formation in Theological Education hopes to prepare an ecumenical bibliography soon.

The following are a few readings that may be formative of a more ecumenical vision.

CONN, Joann Wolski (ed) Womens Spirituality: Resources for Christian Development. New York, Paulist, 1986.

DORR, Donal. Spirituality and Justice, Orbis: Maryknoll, 1984.  
(Reprinted by Claretian, Quezon City, Philippines)

FOX, Matthew. (ed) Western Spirituality: Historical Roots, Ecumenical Routes. Santa Fe; Bear & Co, 1981.

FOX, Matthew. Original Blessing: A Primer in Creation Spirituality Santa Fe; Bear and Co, 1983.

LOSSKY, Vladimir. The Mystical Theology of The Eastern Church. New York: SVS Press, 1976.

MOLTMAN, Jurgen. "The Ecumenical Church Under The Cross", in The Passion for Life. Philadelphia; Fortress Press, 1978.

McNEILL, Donald, D.A. MORRISON and Henri J.M. NOUWEN  
Compassion: A Reflection on the Christian Life. New York: Doubleday, 1982.

A very brief article on a tool for the development of a discerning heart:

ASCHENBRENNER, George A. "Consciousness Examen"  
Review for Religious, Vol 31:14-21, 1972.

Journalling contains potential for the development of spiritualities.

Two major texts are:

PROGOFF, Ira. At a Journal Workshop. New York: Dialogue House, 1975.

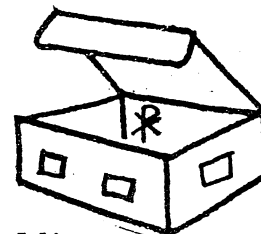
ENGLISH, John. Choosing Life. New York: Paulist. 1978.

The sessions on spirituality for ecumenism concluded with this prayer experience.

CONTEXT: Earlier in the workshop, one group had presented their understanding of the term "ecumenical learning" through the symbolism of the box: different denominations have captured Jesus and put him in their "box," but the box has windows, and ecumenical learning involves looking through one another's "windows" ... even breaking down the walls ...

PRAYER EXPERIENCE:

1. Make or bring a box to the session.
2. Sit opposite a partner of a different denomination.
3. Hold out your box toward your partner with one hand, place your other hand under the hand in which he is holding his box.
4. Leader reads the parable below in an atmosphere of silence and prayer.
5. Conclude with sign of peace.



It was a moving and memorable moment of reconciliation for most of the group ...

*Dear Pat,*  
*You came upon me carving some kind of little figure out of wood and you said, 'Why don't you make something for me?'*  
*I asked you what you wanted, and you said, 'A box.'*  
*'What for?'*  
*'To put things in.'*  
*'What things?'*  
*'Whatever you have,' you said.*  
*Well, here's your box. Nearly everything I have is in it, and it is not full. Pain and excitement are in it, and feeling good or bad and evil thoughts and good thoughts - the pleasure of design and some despair and the indescribable joy of creation....*  
*And on top of these are all the gratitude and love I have for you.*  
*And still the box is not full.*

JOHN

John Steinbeck,  
East of Eden

Sister Catherine Jones smsm  
Pacific Regional Seminary

10 June 1988

## ECUMENISM and SPIRITUALITY

### Summary

#### Introduction

##### A. What is Ecumenism?

###### Three Dimensions of Ecumenism

- Gathered (Inter-confessional)
- Off Centred (Trans-confessional)
- Grassroot (Meta-confessional)

Where does the Pacific stand?

##### B. Spirituality.

The need for a cosmic dimension embracing both:

- a) pre-Christian Pacific
- b) present-day Pacific

What is Spirituality? Christian Spirituality.

What are the Marks of a Christian Spirituality.

### INTRODUCTION

An immense subject. Who could do it justice? The two are closely related. The kind of ecumenism to which we want to commit ourselves and our churches must be matched and undergirded by a corresponding relevant spirituality. One cannot go without the other.

#### A. WHAT IS ECUMENISM?

The word comes from oikoumene which is the feminine passive participle of the verb oikeo - to inhabit, dwell, reside. Oikoumene has always been referred to people, so it means human dwelling, human society, human structures as they spread over the earth.

Comment: It should intentionally, and visibly include other things in the social locations of the Pacific; social locations that shape their consciousness:

- world of islands and sea and the things that inhabit these.
- stories and myths that shape communities.

Three dimensions of ecumenism can be advanced.

##### 1. Gathered Ecumenism (Inter-confessional Dimension)

This refers to the different confessions we come from. The confession, Protestant and Catholic as the case may be is a reality that is difficult to define since it is the sum total of a variety of elements- historical, social, psychological, theological, etc.

- \* These varieties have been further enhanced by the diverse and concrete locations in each island group in which these confessions have taken root and have grown. Congregational Church for example in American Samoa is not exactly the same in Kiribati or Western Samoa, etc.

These groupings have given us a particular mentality, a sensibility, a view of the world. This view I inherit from birth and gives me my particular Christian identity.

- \* For most of us there was no choice. We were born into it. No freedom given.
- \* Is it a poisoned gift or an opportunity?
- \* The fact of the islands insularity can both be an opportunity to create and can also further build new walls of imprisonment.
- \* The need to appreciate our differences, and to listen more is crucially important.
- \* Centre remains firmly anchored in our own traditions.

## 2. Off-centred Ecumenism (Trans-confessional)

Refers to joint response to the challenges of the present-day world. This carries a strong note of the global aspect of Christianity. A transition from an emphasis on doctrine to an emphasis on life. Different Churches or Confessions gather together for life.

Ecumenism here assumes a missionary and militant meaning. Off-centred meaning people do not meet simply because they choose to but in response to the Lord's command and promise: "*That they may be one....*" (John 17)

- \* Centre remains within each confession.

## 3. Grassroot Ecumenism (Meta-confessional)

An ecumenism which is simply lived where people gather. A refuge for all those who have been called "Christians without a Church". A splintered minority of Christianity of small groups where the reading and study of Scriptures as well as the fact of the community life are more important than disintegrated institutions.

A House Church (NT) habitation, Construction, Workshop.  
A provisional and fragile abode.

- \* Ecumenism in this source would not mean only the quest for confessional unity or the struggle for peace and justice to dwell in a particular space and time;

but,

primarily the fight for the creation of new ~~though~~ transitory types of space where it is possible to live here and now both that unity as well as peace and justice. Unity then is made visible.

- \* Where does the Pacific stand here?

Basic Ecumenical Question: It is not that we must corporate more effectively on behalf of peace and justice or how can we reconcile doctrinal disputes;

but,

the basic ecumenical question is: What does it mean to be the Church, the whole Church, [the People of God] Reformation + Vatican II. living in obedience to the will of God?

That introduces me to the second part of our discussion.

## B. SPIRITUALITY

The question as to which one comes first is a wrong kind of question. It calls for a wrong answer. Ecumenism as form and vision and spirituality as its power and dynamism should be held together dialectically.

Both cannot be treated as optional or additional to the life of the church. They should form the nerve centre of all that we seek to do in the church. This is something we should learn to live with. The vision and the will to:

*"Leave your native land, your relatives and your Father's home  
and go to a country that God is going to show you" (Gen. 12)*

Christian Spirituality is a pilgrimage. It is a pilgrimage to God through Christ; a process of being formed in the image of God through Jesus Christ.

There is no one uniform concept or experience of spirituality. The different cultural and religious backgrounds, different socio-economic, political situations and psychological conditionings that we come from contribute to the many different kinds of spiritualities mankind have. The wealth of the plurality of spiritualities suggest that ecumenical and cross cultural sharing should be encouraged in theological schools and local congregations.

My plea for a cosmic dimension of ecumenism to include not only human dwelling but also the rest of creation is matched by the plea for a cosmic dimension for spirituality. In the Pacific, this means the discussion on spirituality should not be confined to the period when Christianity arrived but must also take up the period before the missionaries arrived. And that in itself is an enormous area for study and sharing. The diverse contexts we have in the Pacific also yield different varieties of spiritualities. These are embedded in the way of life of the people, their concept of space and time, the ways they relate to nature, etc. Their whole culture is teeming with differing forms of spiritualities.

What form of spirituality do you see as unique to your culture?

The Bible carries different forms of spiritualities. And these tried to respond to the different traditions of faith - Exodus tradition, Priestly, Apocalyptic, etc. All of them were from time to time challenged by the prophets and reinterpreted for new times and circumstances. -And in the NT, they were taken up (not thrown away) but broken in the life, death and resurrection of Jesus.

\* There can be false forms of spirituality:

- untouched by the needs of others,
- separating this world from a higher world - flesh from spirit,
- self-satisfying pietism that reinforces and strengthens the status quo,
- a pre-packaged religion and over confident.

The Iona Document lists the following as marks of Christian Spirituality:

1. The spirituality we seek is reconciling and integrative. Reconciles at all levels - man and man/ man - woman; man - God; man and nature.

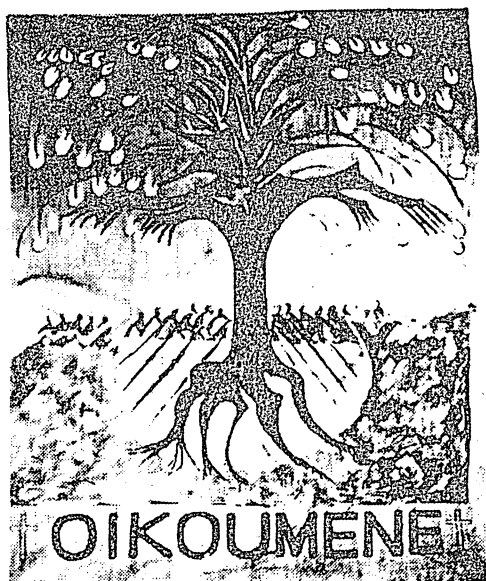
Intergation of the whole person - mind, body and soul and in the wholeness of the community, transcending social, economic, political and cultural boundaries by transforming them into new kinds of community.

2. Incarnational. Expressed in human activity and the daily unfolding of life. Sensitive to culture and language by the specific history and symbols of a people and an involvement in life and struggles. The aspirations and hopes of the people.

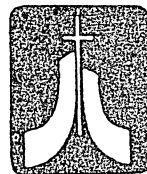
3. Rooted in Scripture and nourished by prayer. Immersed in the Word of God, heard and interpreted in the midst of our historical realities and immersed in the world of God with its complexities and ambiguities. A spirituality for engagement but one that is formed by the habit of prayer and reflection.
4. A costly and self-giving spirituality, not cheap. A "religious spirituality" used for the desire for power (magical or otherwise) to achieve economic wealth. Costly Spirituality stand with the poor and the oppressed not above them. It distinguishes between idolatry and the true worship of the God and Father of Jesus Christ.
5. Rooted in community and centred round the Eucharist. The broken body of Christ is a reminder of our commitment to heal the brokenness of society and in our relationships.
6. Expressed in service and witness. There is no spirituality without commitment.
7. Christian spirituality is about waiting for God's own surprising initiative rather than trying to force God into human planning or to handle God's presence as if God was under human control. Christian spirituality does not cease to hope for the unexpected movement of the Holy Spirit.
8. Open to the wider oikoumene and other kinds of spirituality. The diversity of expressions of spirituality in the Church universal ensures that our spirituality does not become captive to our culture. That it is challenged to new awareness and risks and that it is enriched in the process of mutual encounter.

#### Concluding Comments

1. Spirituality is an old reality but a new concept.
2. Point of common concern and has come to seize the attention of all Protestants and Roman Catholics.
3. For all people, not only for clergies.



REV. I. S. TUWERE



*Symbols of the Christian Conference of Asia, the Conference of European Churches and the All Africa Conference of Churches.*



SPATS ECUMENICAL LEARNING WORKSHOP

Wednesday 25 May

"If we dream alone, it remains only a dream,  
If we dream together, it is the beginning of reality"

As the Workshop drew to a close, participants worked in national groups to dream dreams together.

The following is a synthesis of the various group reports:  
We, theological students, and future church leaders of the Pacific dream of: -

Unity

Identity: cultural, ecclesial

Freedom and Independence

Peace and Justice

Equality

Respect for Human rights

Inculturation )

Indigenization ) of Gospel

A nuclear-free Pacific

Cultural integrity

Recognition in world affairs

Improved status of women

A Pacific way of worship

A new way of evangelizing

Christian family life



## RESEARCHING AROUND ISSUE

DEFINE:           What do you want to know?  
                  What do you want to find out?  
                  Why? Who? What? Where? When?

QUESTIONING :     Brainstorm  
                  Question-guide

OBSERVING:       (i) WORK PLAN  
                          What information needed?  
                          When information needed?  
                          Where can you get it?  
                          How can it be reported?  
                          Who should receive it?

(ii) OBSERVATIONS  
                  What did you find out?  
                  What answers to your questions?  
                  What answers without questions?

GENERALIZING     What did you learn from one situation which seems  
                          generally true for similar situations?

VERIFYING       How can you test your generalization?

APPLYING        How to put to work what has been learned!

INTUITION       What insight? Feeling of "ah ha!" "Yes, that's true!"

————— // —————  
CULTURE        (A) As set of responses a human group gives to  
                          the challenges of its ever changing environment.  
                  (B) Structure of imagination and memory through which  
                          we perceive the world around us.

MEMORY        Stored and retrievable information which guides the  
                          selection and exclusion of new information  
                          in our cultural system and provides information  
                          for the development of identity

R Schreiter: Constructing  
                  Local Theologies

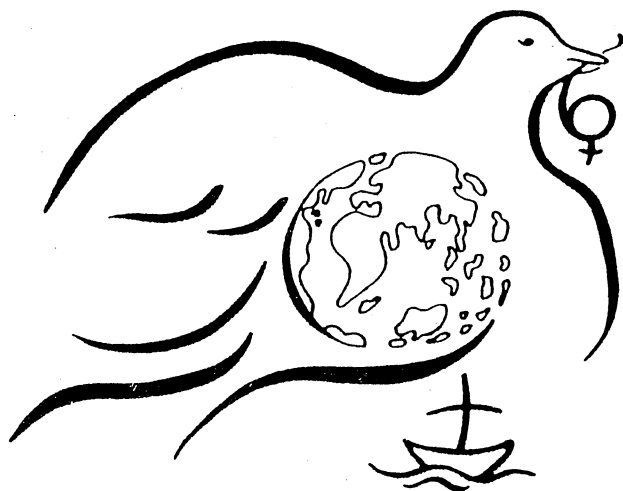
## TEN STEPS TO ORGANIZING TO SOLVE A PROBLEM

Fr Filip Fanchette

1. Identifying the need
2. Translating the need into a problem. Until you are convinced you have the power to do something about your need, you do not have a problem. e.g. (we have nothing to do = need, symptom; "We need recreation facilities = problem)
3. Commitment to do something about a problem.  
Do you want to do something about it?  
How much time and energy do you and the people with you want to put into the action?
4. Make agreements on how to work together.
5. Examine obstacles that stand in the way of overcoming the problem.
6. Design ways to over the obstacles.
7. Develop action plan.  
What is our target? What would we like to see happen?  
How shall we go about it? Priorities, time frame
8. Act
9. Evaluate: What has been the effect of our action (in all areas).  
Did we get what we wanted. Why? Why not?
10. Repeat action on new problems....

from: Working together for change

Women self-help Handbook - Canada



## STEPS FOR ANALYSING A SITUATION

### DESCRIPTION:

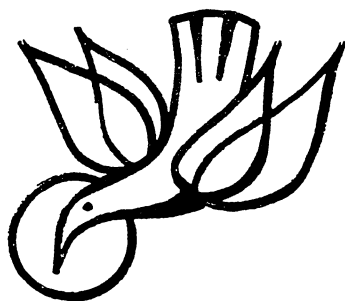
1. What do you see happening today around you and to you?  
What makes you happy, angry, frustrated ...

### HISTORY

2. What changes have occurred in the past 10-20 years?  
What are the most important events? What were their consequences - positive and negative.

### STRUCTURES

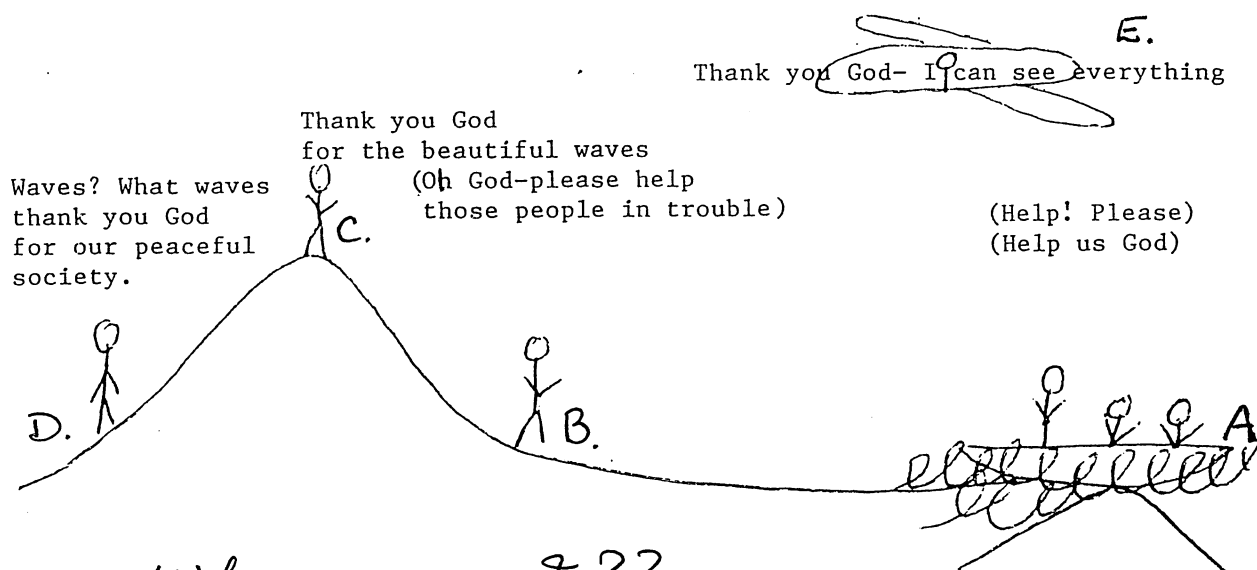
3. What role money, wealth in our situation?  
To whom is it going? Who gets the most?  
How do the poorest live?
4. Who makes the most important decisions here?  
Why?
5. What are the most important relationships, links people have? Why?
6. What are the most important traditions of the people? Why?
7. What do people want most, value most in life? Why?
8. What will things be like if they keep going the same way things are today? Why?
9. What are the influences you see coming or increasing in the next few years?
10. What are the most important causes of the way things are today? Why?
11. What are your conclusions, your insights from your analysis?



cf Joe Holland Social Analysis

## STEPS IN ANALYSIS OF ISSUE

1. Situate oneself in relation to issue.

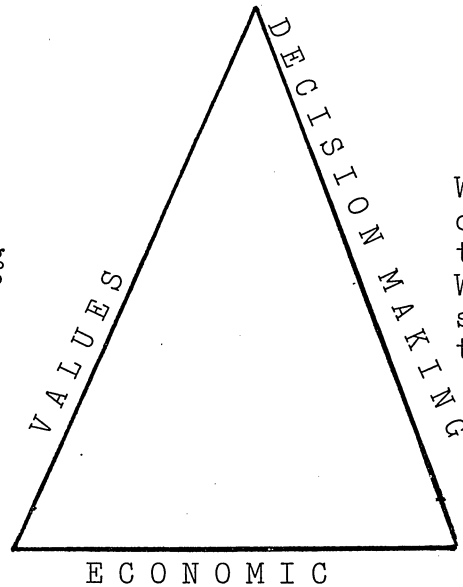


- A. In the boat being rocked by issue (waves)?
  - B. On the beach (see issue but not directly threatened, affected)?
  - C. On the top of the hill? (Everything is beautiful and well thank God)?
  - D. Behind the hill (waves? there are no waves - they are represented by foreigners, people with bad intentions, from another culture etc etc) ?
  - E. In the aeroplane?
2. Clarify one's own vision, Dream of Society  
One's own values. Go beyond words.  
Give concrete examples of what we mean, why we are for those values?
  3. Analyse
    - 3.1 OBSERVE: Listen to people in boat or who could be in boat.  
Participatory research methods  
Listen to others who support people in boat etc.
    - 3.2 LIST ALL OBSERVATIONS WITHOUT JUDGEMENT, CHECK OBSERVATIONS
    - 3.3 CLASSIFY OBSERVATIONS
      - 3.3.1 Does it affect Local Community only?  
Does it affect local Community and Country?  
Does it affect Regional ?

3.3-2 CLASSIFY OBSERVATIONS looking at issue under three aspects

What do people want most in life?

What are the values being attacked, lost, affirmed?  
Who are those developing, communicating these values?



Who makes decisions causing issue or allowing to continue? Why?

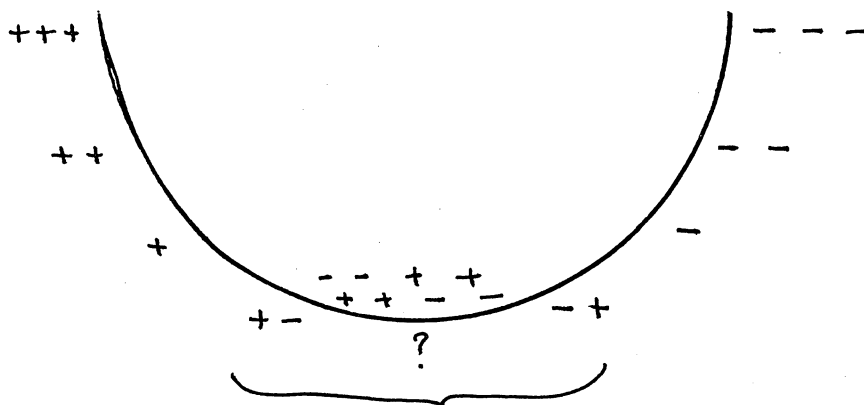
Who are those who would change situations if they were to make the decisions?

- what place has money in it?
- what relation to survival of community?
- who benefits, who loses materially from situation?

4. Ask yourself question: who benefits, who loses in existing issue under consideration under all 3 aspects?
5. When did that issue start? Who started it?
6. What are things going to be like if they go on as they are today?
7. What can you do about it? Who could be your allies in that? (Those who are already doing something about the issue in the way you want the issue solved even if you don't agree totally with all they do)

SUPPORTERS

OPPOSITION



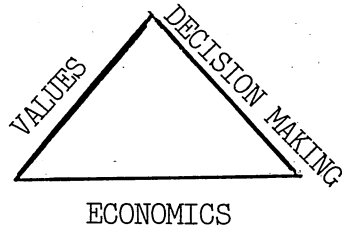
Work on the conversion of this middle group to your cause.

## STEPS IN THE PROCESS OF ACTION-PLANNING

Participants worked in national groups on national issues, using the following guidelines:

### P A R T I

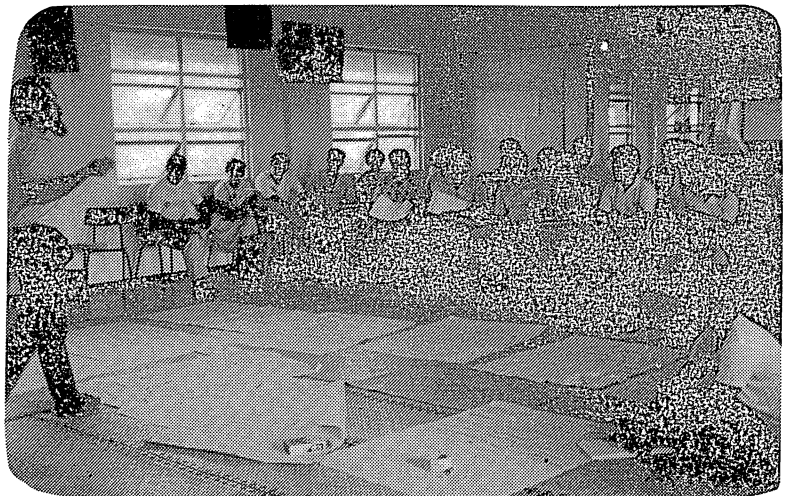
1. Agree on an issue
2. What are the gospel values involved?
3. What are the consequences?.....for whom?
4. Analysis of the issue



5. Steps to be taken
  6. Steps that YOU personally will take
- 

### P A R T II

1. Project title
2. What is your aim? What do you want to achieve?
3. What do you have to do?
4. When will you do it? (i.e. a timeline)
5. Where will the action take place?
6. What resources do you have: personnel, finance?
7. Who are your support groups?
8. Who will do what?
9. Where do you come in?
10. How do you evaluate { during the process?  
after the project?



NATIONAL ISSUE : CAROLINE ISLANDS : MILITARISM

1. Use of land for military purposes
2. Economy revolves around bases
3. Pressure for constitutional change

Gospel Values

- A. Peace/Righteousness
- B. Saving life

Consequences of current situation

- A. Deprivation of Human Dignity
  - (i) Youth
  - (ii) Money becomes a god
- B. Dependency on United States
  - (i) -loosing our cultural values and identity  
-introduction of new cultural values
  - (ii) Migration - security - employment - education
- C. Conflict between United States Government and local political leaders.

Steps for solution -

- A. Mass media - information, awareness - what's happening
- B. Negotiations with United States Government
- C. Education for self-government
- D. Different denomination combines together
  - (i) Pray
  - (ii) Share ideas on the issue
  - (iii) Share ideas on christian point of view

What do I do about it:

- A. Encourage the voice of the people
  - (i) seminar
  - (ii) preaching
  - (iii) visual aids of similar issues in different countries
- B. Interview - local leaders/citizens
- C. Talks by guest speakers/specialist on different issues
- D. Fostering local critical mind

ACTION PLAN

Aims -to educate people to see advantages/disadvantages of military bases in our Islands  
-to enable people to make decisions more critically/logically

Time Line:

During the holiday season, November 88 - February 89

Where: In the Caroline Islands or in our home islands.

What resources available:

- (a) TV
- (b) studio
- (c) radio station
- (d) local press

Resources needed:

- (a) money
- (b) personnel
- (c) experts - local and foreign

Support groups

- (a) Church leaders/congregation
- (b) CCJD
- (c) Red Cross





Who is to do what:

John Paul - co-ordinator

Cuthbert

Atalbert - Planning Committee - in charge of programmes

Evaluation:

A. During the four months

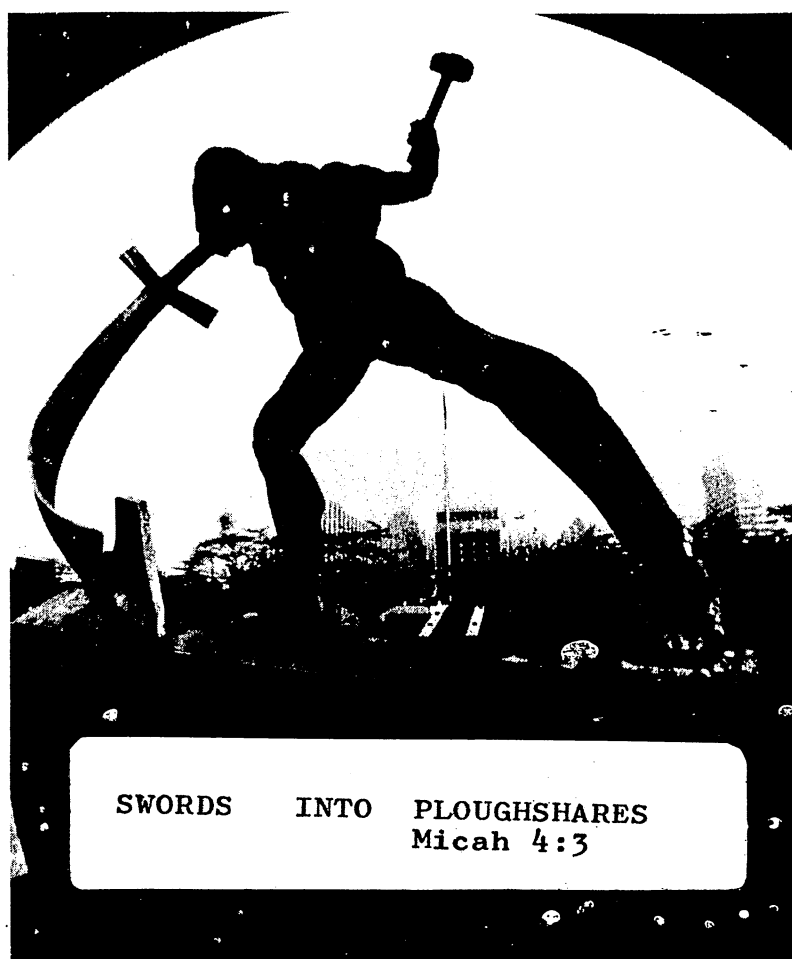
(i) a monthly session - report from Planning Committee  
suggestions re-changes of programmes

(ii) Interview of participants

B. Seminars: Conducted by experts on the issue:

Group Members:

John Paul Ililau, Cuthbert Yiftheg, Atalbert Umwech



NATIONAL ISSUE:      FIJI      :      UNEMPLOYMENT.

Why?                      Gospel value of      Human dignity

Consequences of Current situation:

Juvenile delinquencies  
Use and Abuse:    Alcohol and drugs  
Prostitution. - Aids  
Crime and violence  
Insecurity

Decision making:

Education system  
Modern technology  
Population growth  
Lack of opportunity



Action:

- (a)    Education system
  - Localizing - (voicing out the need)
  - Vocational training
  - Identifying our local resources
  - Self-motivation/reliance
- (b)    Modern Technology - decrease imports
- (c)    Population growth - birth control

Commitments:

- (Personally)
- To be involved - counselling
  - Help them to help themselves
  - 'Teach a man to fish, he'll fish for life'
  - Teaching religious/christian values
  - Family life

Action Plan

- Things to be done:
  - (i)    Obtain necessary information about the people concerned.
  - (ii)   Look for places necessary for persons concerned to be employed in.
  - (iii)   See whether further education can be given to enable employment.

Time Line:

Long Term - 2 year period  
Short term - 6 months

Where?

Nauluvatu Circuit  
- Tamavua, Samabula area

Resources:

Needed -  
Personnel, finance, Places of work - further training

Available -  
Social Welfare departments, both church and government  
Finance - Aid & Development from government, church, overseas and other organisations.

Support Groups:

Ministry of Youth  
Joint Projects - government and church  
Qualified personnel e.g. doctors, ministers etc.  
YMCA, YWCA, WCC, PCC.

Who is to do what:

Government - provide avenues open to employments  
Private Sectors - e.g. R.B. Patel provide avenues open to employment  
Vocational Centres - run by Churches e.g. Navuso, Tutu, - open to take in students for further education

We:

- Gathering information - co-ordinate the work plan
- Negotiate - working places, funds, personnel

Evaluation:

3 monthly during the process (successful or not?)  
2 years - revaluation

Group Members:

Ipolito Bakaua, Joape Senikuta, Jerry Vesi

Why:

Too many Kanaks are in prison - exploited in their own land - killed because they no longer want to be governed by foreigners (French) - and want to be themselves as people among other people of the world.

Basis: (a) Genesis 1:27

God created humankind in his image. In this image of God He created them. Male and female, He created them. Then God blessed them and said to them: Be fruitful and multiply - fill the earth, and subdue it. Have dominion over the fish of the sea, the birds of the air, the cattle and the animals that crawl on the earth.

(b) Colonialism

In that relationship with God, someone became an intermediary - not according to the will of God but by interests as exploitation, profit. The fact is that the shining sun is hidden from the Kanaks yet they needed for their well-being.

(c) Liberation :

Exodus	5:16	)	
	7:16	)	
	8:1	)	
	9:1	)	Let my people go, so that they
	9:13	)	can worship me.
	10:36	)	

It is a necessity to release the people from the bondage of slavery, that people need to be released so that they can freely

- enjoy their humanity
- exercise their rights
- rediscover their dignity
- exercise justice

Liberation - for what?

Enable them to Worship God - that is the purpose of liberation - and here we have to be clear in the struggle for Independence -

- because a political party which fights for independence is different from the Church. Political parties are involved in a struggle for power.

For us Christians, the victory is already won by Jesus Christ on the cross, so independence is not the final goal but a step in our mission with Christ to conquer the world for his Kingdom. According to Exodus - it is not an easy task. It needs perseverance and full commitment.

Consequences of Present situation ( Loss of dignity and human rights, have  
( become strangers in their own land; by  
( alienation and force, they have become  
( a dependent people. They are ruled by  
( foreign rulers.

(a) to the Kanaks

(b) to the French - profit in every field

THE VALUES INVOLVED: JUSTICE - PEACE - RIGHT - RESPONSIBILITY

The procedure that we propose to you is to take each one of these values and let you hear the voice of the French who rule our country and the voice of the native people, Kanaks, and you will try to answer these two questions:

- who is causing the problems?
- where do they come from?

FRENCH

Value

KANAK

I am right to rule over this country because it is a French Territory - the result of the last Referendum (July 87) is the proof that the majority in this country want to stay under French rule.

R I G H T

My right takes root in the creation of the world, it is from birth that I get the Right. It is not like yours which is a product of manipulation of political system. Your Statute - the "Statute Messmer" which has made us a minority in our own land, by encouraging up to 15% immigration to Kanaky.

French is a Republic and has a democratic system of government. To all those who are against any kind of laws or statutes are declared "anti-loyalistes" and they are in a injustice situation.

J U S T I C E

Your constitution and statute made in France does not consider the aspirations of our people. On the contrary, it accuses us of genocide and ethnocide - is not that unjust? Is that not a crime?

You are causing trouble  
I guarantee you peace through military forces.

P E A C E

The militarization is the cause of destability in our land - independence is one of the possibilities for peace in our country.

I have the responsibility, to develop this land in every part - education, economics, politics and culture because your culture is a primitive one. I must do that because it is my responsibility. I will make you just like us French in our way of life which is the best, our education our political system etc...

R E S P O N S I B I L I T Y

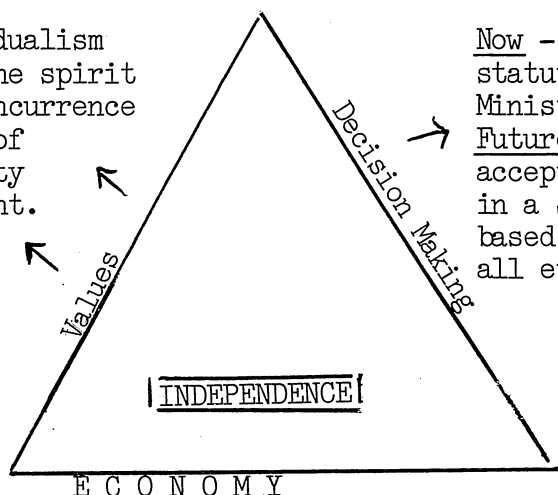
Your responsibility is made up through colonialism - Do you not think that we are also responsible men and women? Your manner to continue that stand is against the divine law. It is my responsibility to govern my country.

## ANALYSIS

Now - based on individualism  
- which directed to the spirit of competition and concurrence

Future - specificity of Kanak culture - dignity  
- Hospitality and Right.

Now - French Government through statute made up by different Minister of overseas territory -  
Future - Kanaks and those who accepted the Kanak Nationality in a Socialist system of Government based on the respect of values of all ethnic groups



Based on dependency -  
Import &  
Export

Now - Directed for the bourgeois against the mass of workers -

Future: based on Kanak system of exchange -  
People from the sea-shore and people from the highland

Actually - The Economical system is emphasizing on the importation of Goods in order to paralyse the local production -  
- For the exportation, we need to say that the main object of exportation is the nickel mine, but we see little benefit for the country.

## ACTION PLANS -

- Encouraging education to prepare the future leaders of Kanaky nation.
- Be involved in some national or international organization like - Amnesty international - justice and peace groups etc.
- Be aware of the responsibility that we have, to be the voice of the oppressed people - the Kanaks in their homeland.
- Teaching concerning the process of deliberation, especially at this time - Romans 8 and Exodus will be the basic passages for that teaching.

Rom 8:22 For we know that up to the present time all of creation groans with pain, like the pain of childbirth -

Explanation - Kanaky is actually in a time of pain - why are these sufferings unusual?

- \* they are the sign of Liberation - new birth - new creation
- \* No liberation without pain
- \* No Resurrection without death
- \* No light without darkness

After birth in the process of liberation - the umbilical cord must be cut off in order to let the baby use all his own faculties, to become independent.

Members Pothin Wete, Var Kaemo, Italy Ihily

NATIONAL ISSUE: KIRIBATI: ECUMENISM - ESTABLISHMENT OF KIRIBATI NATIONAL COUNCIL OF CHURCHES

Bases: Biblical Values - sharing together

Consequence: Christian solidarity  
( - ) Transformation → ( + )

Analysis:

I	Past Historical Wounds	Present and future Christian love
II	'Conservative' Leaders & laity	Understanding and respect for each other
III	Favouritism & Nepotism	Fair election and appointment more just distribution of resources

Plan of Action:

- |     |                |  |
|-----|----------------|--|
| I   | Initial :      | Communication to each religious community using media (newspaper) and <u>Maungatabu</u> i.e. General Assembly  |
| II  | Dialogue :     | Communication between and among each other using the radio and media and <u>Maungatabu</u> .   |
| III | Exposure :     | Each religious community to send its own elected group to be exposed to other religious institutions.  |
| IV  | Establishment: | Kiribati National Council of Churches i.e. A body to propagate christian unity and solidarity in Kiribati, for Kiribati, for the Pacific (PCC) and for the world (WCC) |

My Role: - is to start from the beginning as it is a new thing to Kiribati

PLAN OF ACTION: 1. Preliminary Preparation

- (i) KPC participants report about Workshop
- (ii) PRS Participants correspond with their Bishop

II Work in Team during first week of December 1988

Co-ordinators : Rev Baiteke, Sr Marilyn

Committee: Tiia Manaima, Martin, Arawaia, Ramaroti, Betarim

III Action:

- Meeting community; timetable for visitation on Tarawa different sectors e.g. youth, women's club
- Using of Mass media e.g. newspapers, radio
- Organise Combined service - exposure to worship
- Evaluation : feedback
- Present report to church leaders; propose establishment of KNCC Community

GROUP MEMBERS:

Betarim Rimon, Ramaroti Tenten, Tiia Manaima, Arawaia Terieta, Martin Maritino

**... ROOTED IN OUR FAITH**

NATIONAL ISSUE : MAOHI - NUI : INDEPENDENCE

WHY JUSTICE (Exodus) -Politic  
-Economic  
-Land )  
-Culture ) Downturn

CONSEQUENCES POSITIVE -Self Survival )  
-Nuclear free Pacific) MAOHI

NEGATIVE -Unemployment  
-Violence  
-Racism

CONTACTS EVANGELICAL CHURCH + F.L.M ) Oscar  
 ) Drollet  
 ) Raapoto

ACTION - Political - Economic - Preparation  
of the Country at ) Community  
 ) Regional  
 ) National levels

- Preach Christian Liberation through  
-seminars  
-meetings  
-schools  
-churches -  
-community groups

- Disseminate information  
- on political, economic, cultural problems  
- on negative effects of nuclear testing

HOW: Mass-media: Radio, TV, Press.

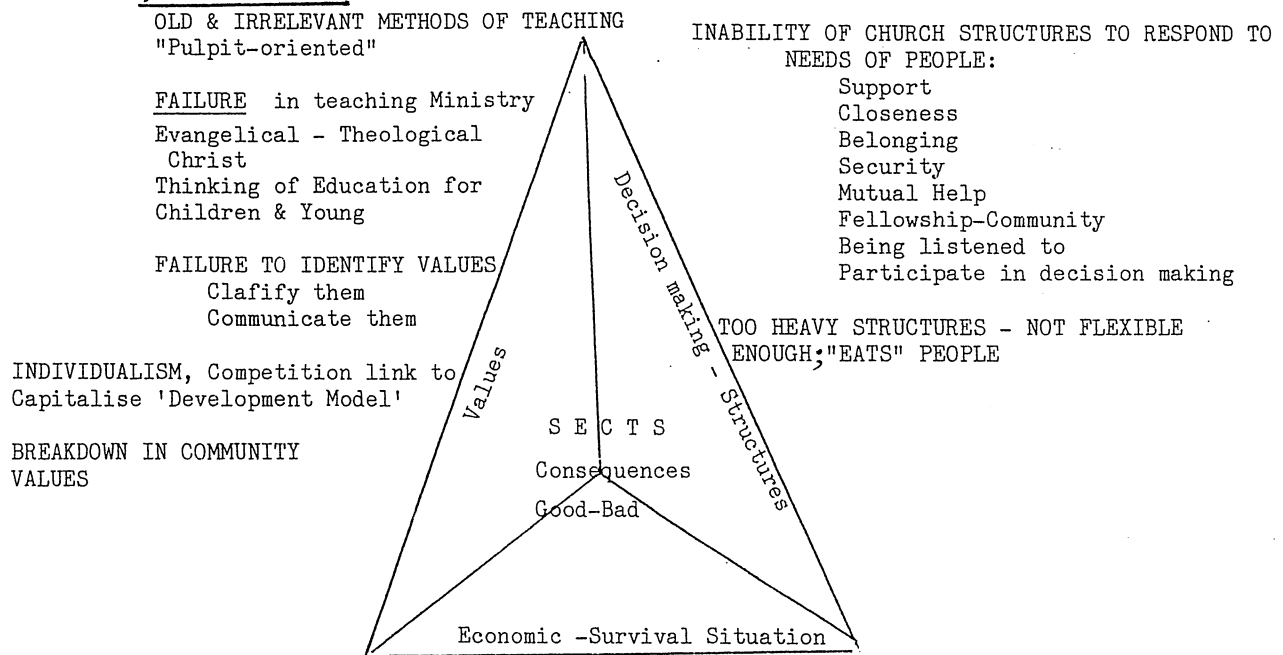
FINANCE: Needed to support the means of information  
-Church groups  
-F.L.M. (Maohi Liberation Front)  
-Overseas solidarity groups

BY WHOM: School teachers, political leaders, students  
 ) Information ) Parish  
 ) Community  
- Ministers ) Sunday school  
 ) Communication ) Education

EVALUATION: Every three months, reports in a meeting.

GROUP MEMBERS: Frederick Teriiatetoofa, Zekaria Vane, Wilfrid Tehuiotoa

ANALYSIS : Fr FILIP



ACTION PLAN :

STAGE I

Education about Sects through the Theological  
Colleges: Piula, Malua and Moamoa in cooperation  
with students, principals and staff members, using  
the college resources available

Consequence:

those who are economically poor, and financially aided  
by the Sects - are better informed about choices they  
make.

STAGE II

Who will act?

Fellowship committee (Lotofaga, Talia, Featunai, Alalise)

Supporters

Specialist teachers and local ministers  
Youth Fellowship groups  
Student body - at three colleges  
Interested denominational groups  
PEATS  
Pastoral renewal team  
YMCA

How

Use of media and special literature on sects  
Visitation  
Field work  
Retreats/seminars  
Camps, e.g. Boy Scouts

STAGE III

Evaluation

After every six months, by the Samoa-based committee  
at the time of the twice-yearly fellowship.



## NATIONAL ISSUE: SAMOA : CHURCH AND STATE RELATIONSHIPS

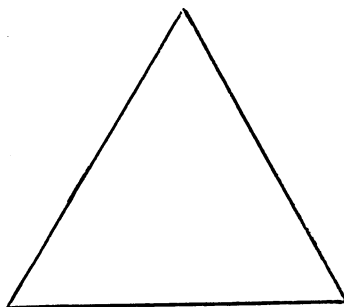
Aim: Conscientising or raising the awareness of the Pacific Churches that even the state comes under the challenge of the Gospel.

Consequences:

The Church will be the challenging factor to the state.

Analysis:

Values  
that peoples'  
voices be heard



decision-making:  
church and state leaders  
after listening to the  
voice of the people

financial gain will not be the  
final criterion for political  
decisions

### ACTION PLAN

Article: on the issue in P.C.C. Newsletter

Resources: W.C.C. publication, personal research

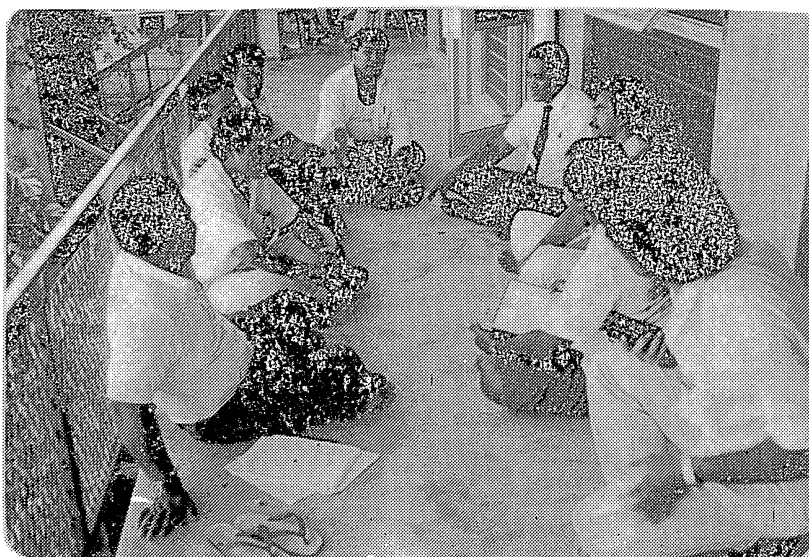
Action at National level:

- media
  - Radio Samoa evening service
  - Samoa TV (KVZK) evening service
  - newspapers
- church
  - proclamation of the Word in Liturgy and Worship
  - Youth education
  - Church newsletters
  - church schools and theological colleges
  - agenda of church meetings and general assembly

When: start straight away

Evaluation: every six months

Group Members: Eleasaro, Lotofaga Lima, Talia Tapaleao, Kilion



NATIONAL ISSUE : TONGA

Aim: To stop the Rubbish Company from dumping in Tonga

Methodology:

1. Letters	- Church leaders - TNCC, TWA, TYC - Her Royal Highness Pilolevu
2. Mass Media	- Kalonikali - Ta'umu'alelei - Kele'a - Tohi Fanongonongo - Fetu'u'es'iatu - Matangitonga
3. Parliament	- Chairperson - Ministers - Health and Land etc.
4. Seminars	- Church youths, village community, Kata'i'i' Langi, Ta'uteau Taufa

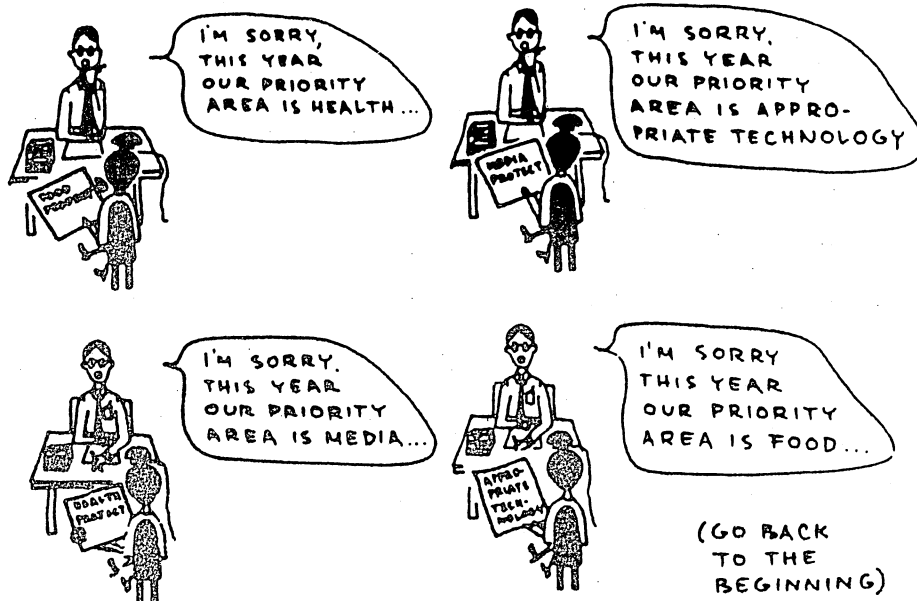
Resources: Fundraising - tonight (social night)  
U.S.P. Tonga Students Association

Evaluation : When? - 1 Month  
- information to PRS

Group Members:

Ta'uteau Taufa  
Kata'i'i' Langi  
Anaua Finau  
Sione Uluilakepa  
Sione Vahai  
Tevita Faka'osi

THE STRUGGLE CONTINUES...



NATIONAL ISSUE : VANUATU : ECUMENICAL UNITY

EXPLANATION OF OUR PLANS FOR ECUMENICAL UNITY

We want our Ecumenical Unity to be a reality in Vanuatu. Our unity is to be strengthened and to be practised by all. We do not want to form one Church, but our unity is based on ecumenism, that is unity within diversity.

Theological Bases      John 17:21-23 - "that they may all be one; even as thou, Father, art in me, and I in thee.... "

Gal. 3:28      - "There is neither Jew nor Greek, there is neither slave nor free ....."

Aim:                      Why do we want Unity?

TO MAKE VANUATU FOR CHRIST

We want to unite in order to make Vanuatu a Christian Country. Already the Motto of the country is - "Long God Yumi Stanap". or "In God we Stand" - Therefore we want to make this motto become a reality.

Consequences of present state of Disunity

- Political interference
- Drifting of members to Sects, groups and other Churches
- Instead of Preaching the gospel, we preach our own religion
- Dispute of Doctrine
- Violence resulted in **joining** other churches or formation of new groups

Existing Churches:

Anglican	)		Assemblies of God
Presbyterian	)		Seventh Day Adventists
Vanuatu Catholics)			
Churches of Christ	V.C.C. Members	-	V.C.C.
Apostolic	)		<u>Observers</u>

PLAN OF ACTION:

Before action to be taken there must be a move towards mutual recognition

- a. understanding
- b. affirmation
- c. acceptance

among all the existing Churches mentioned above.

Already most of these Churches are now on the way of recognizing each other, understanding each other, affirming each other and accepting each other, that is why the V.C.C. was formed. Unity week; National Church leaders' conference.

National Level      - V.C.C./SICA/M.C.C.

- (i) An ecumenical workshop to be organized through V.C.C.
  - by July 1988 - a letter to be drafted by Samuel Vusi; Edmond Hoke and Masia Nato - to V.C.C., copies to Heads of Churches, requesting for an ecumenical workshop to be held for all church leaders (Reps.)
  - Evaluation of response to the letter in August 1988.
  - Timeline - 1990 - for workshop. Actual date to be decided later.
  - Where - Vanuatu - Venue to be decided.

- Resources? - Available personnel - Finance?
- Who is to do What?
  - Ground Work - Samuel Vusi and Alan Navuki - to make preparations
  - Workshop Facilitators - to be chosen later

(ii) To appoint an Ecumenical Co-ordinator, who will serve under V.C.C.  
 - in V.C.C. Office

B. Regional or Provincial

- (i) To form or establish Regional Christian Council (R.C.C.)
- (ii) To organize Ecumenical Workshops

C. Combined Theological College (or Ecumenical Theological College)

e.g. - Patteson College (Solomons)  
 Talua College (Vanuatu)  
 At least begin with closer co-operation, and perhaps  
 student exchange scheme.

Group Members

Samuel Vusi  
 Edmond Hoke  
 Ishmael Avia  
 Allan Benjamin  
 Masia Nato  
 John Vimoli

———— // ————

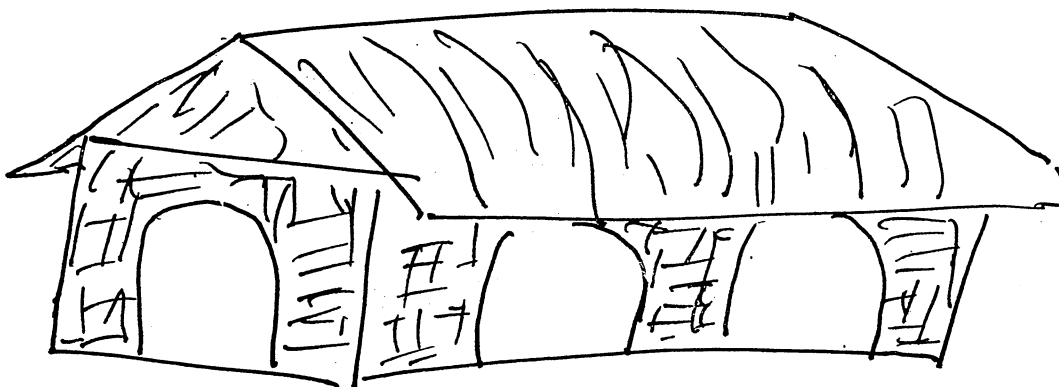
The namal has six doors  
 Two front sides  
 four sides by sides  
 It allows people to come in  
 and going with in every side

VANUATU COMMUNITY HALL "NAMAL"

A place to come with differences  
 in different door  
 A place to find solution  
 A place to out with one  
 Hope - one aim

In Christ Jesus we look  
 and approach him with our  
 differences  
 But we hope for only one thing  
 in Him - "Life"  
 In which we served in our Life

Masia Nato



## REGIONAL ISSUES

After working on the national issues, a group met to identify key issues facing the Pacific Region as a whole.

The following is their list:

1. Independence
2. Militarization; Nuclear-free Pacific
3. Neo - colonialism
4. Pacific identity : Gospel & Culture
5. Unemployment; Modern technology
6. Place of women in Church and Society.
7. Communication
8. Association of Theological students
9. Community—based economy
10. Migration : internal & external.
11. Family life
12. Sects
13. Solidarity with those who struggle for justice
14. Church & State
15. Regional Ecumenism

Time pressure prevented a full analysis, the following were begun:

1. Place of Women in the Church with special reference to the Ecumenical Decade of Churches in solidarity with Women.
2. De-militarization of the Pacific
3. Solidarity with those working towards Independence



## REGIONAL ISSUE : PLACE OF WOMEN IN THE CHURCH

- with special reference to Ecumenical decade of churches in solidarity with women.

What are the gospel values involved?

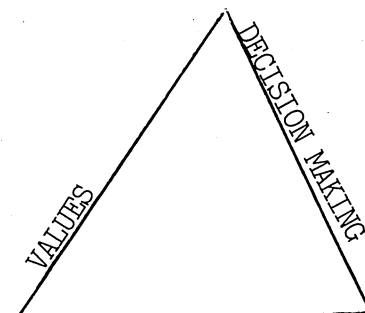
- gospel vision of women as witnesses to the resurrection
- renewed biblical anthropology of women
- partnership with God in the on-going process of creation
- Jesus' attitude/teaching about women and potential for mission
- men and women created in image of God; hence his likeness cannot be complete without both
- responsibility/empowerment: "Take up your bed and walk"
- biblical justice, i.e. the partiality of God who hears the cry of the poor
- universality of the Church: "Bear one another's burdens"
- value of both feminine and masculine qualities in human society/church

Consequences of present situation :

- continued exploitation (often unconscious) of women, e.g. burden of work, fundraising
- continued bondage to stereotypes, both men and women
- blockage to creativity
- disillusionment with alienation from the institutional church
- women whose personal development is blocked because they have no time for themselves
- continued dependency—mentality of women
- "split personality" between public and private life, because of fear of structures
- diminishment of potential (men and women) for leadership, mission, ministry because of stereotypes, e.g. "real men don't cry"; "real ladies don't argue"
- children also suffer through confusion of roles, and from insecurity
- husband/wife alienation
- exploitation of women as sex-symbol in media

Analysis

- develop improved communication between men and women
- role clarification



- women themselves
- parish/circuit level
- husband/wife decision-making in the family
- role distinction/clarification

ECONOMIC BASE

- "equal pay for equal work"
- distribution of work load in family
- sex discrimination in hiring of personnel



**Ecumenical Decade 1988-1998  
Churches in Solidarity with Women**

### Steps to be taken

- consciousness-raising through challenge to models of leadership training and education in the Pacific
- educational programme on Ecumenical Decade for church leaders
- colleges' response to the Ecumenical decade - how to study the issues?
- encourage witness value of married couples, celibate friendships - people who are working towards a mature relationship, e.g. through Marriage Encounter

### Steps that YOU personally will take :

- continue with women's programme in United Church, PNG
- encourage women to undertake new pastoral responsibilities
- reading on the issues/concerns of women
- exposure to situations of poverty and injustice that affect women
- allowing my attitudes, prejudices to be challenged
- use of media in education, e.g. the film Educating Rita
- critique of use of women as sex-symbols in media

(Facilitators' contribution)

### ACTION PLAN

Aim: To provide equal opportunity in the ministry - ordained ministry and administration

Obstacles - Pacific Cultures

Resources - Gospel  
- Womens League  
- Ministry of Womens Interests  
- Y.W.C.A.

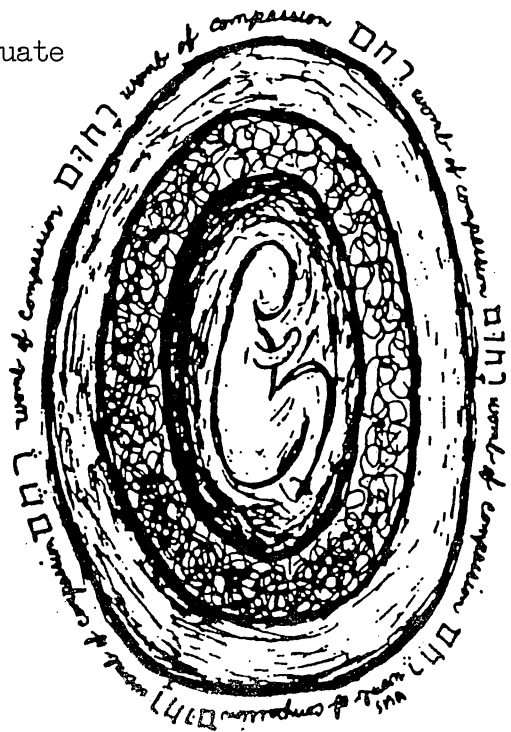
Action: - Dialogue on culture at all levels concerning women  
- Education on men and women - changing roles in church and society  
- Men to encourage women to undertake theological education  
Support, affirm womens involvement in decision making

How: - fellowship - workshop - teamwork  
- Reserve places for women at top levels of church hierarchies

When? - Now  
- End of the year  
- Write letters so we can evaluate

Group Members: Rev Samuel Vusi  
Eremodo Vesi  
Rev Ming Ya Teng  
Joana Vaniqu  
Ramendra Prasad  
Kata'i'i' Langi  
Oliula Panapa  
Talia Tapa Tapaleao  
Sione Uluilakepa

The Hebrew word for God's compassion, *rahamin*, is based on the same root word as the word for womb, *raham*. God's compassion is like a warm sheltering womb in which we are nourished and grow strong. We are healed, created, and re-created in this mothering mercy.



REGIONAL ISSUE : DE-MILITARIZATION IN THE PACIFIC

Aim: To indicate dangers of Militarization in the Pacific

What is to be done:

- A. Obtain information from countries where militarization is occurring either by foreign governments (USA, France) or by national governments (Vanuatu, Fiji)
- B. Interview people involved.
- C. Educational programmes on mass media
- D. Seminars, research

Time line: November 1988 - November 1989

Where: Micronesia, Polynesia & Melanesia

Resources available:

- A. Local press and other publications
- B. VCR, TV
- C. Radio
- D. Special WCC study of militarization - re Pacific

Resources needed:

- A. Funds
- B. Personnel
- C. Specialists, e.g. Fr Filip

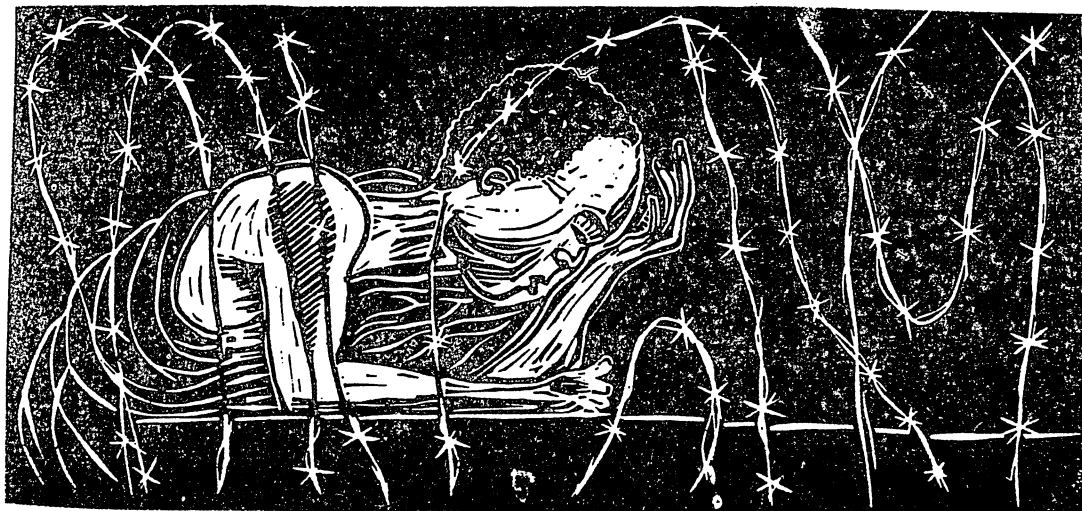
Support Group:

- A. Church Leaders, congregations
- B. FANG (Fiji Anti-Nuclear Group), Greenpeace
- C. South Pacific Forum, SPEC, SPC

Who is to do what?

Jerry Vesi - Organiser/co-ordinator  
Timoci Kolodisi - photographer  
Joape Senikuta - researcher  
Akesa Tinaiveve - Sec/treasurer  
Atalbert Umwech - interviews  
Ramaroti Tenten - programmer  
Romanu Vananalagi - seminars  
John Paul Ililau - legal officer

Evaluation: At workshop on the issue of Militarization, date to be decided





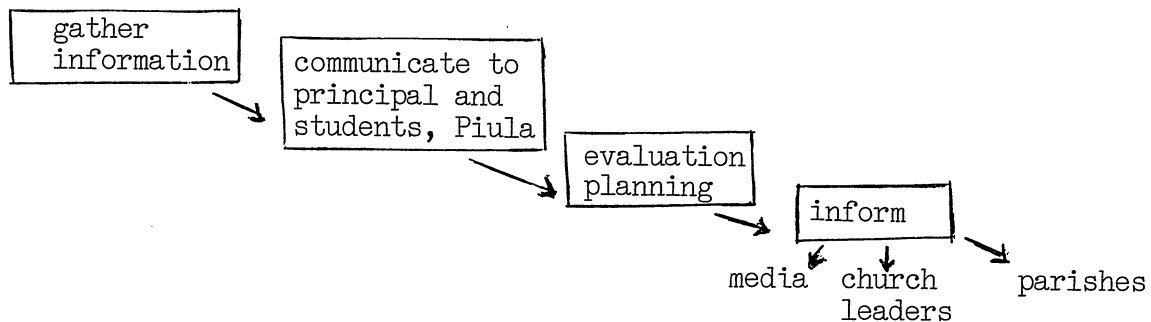
REGIONAL ISSUE: SOLIDARITY WITH THOSE WORKING TOWARDS INDEPENDENCE

As there was a large number of participants interested in working on this issue, they subdivided into two national groups:

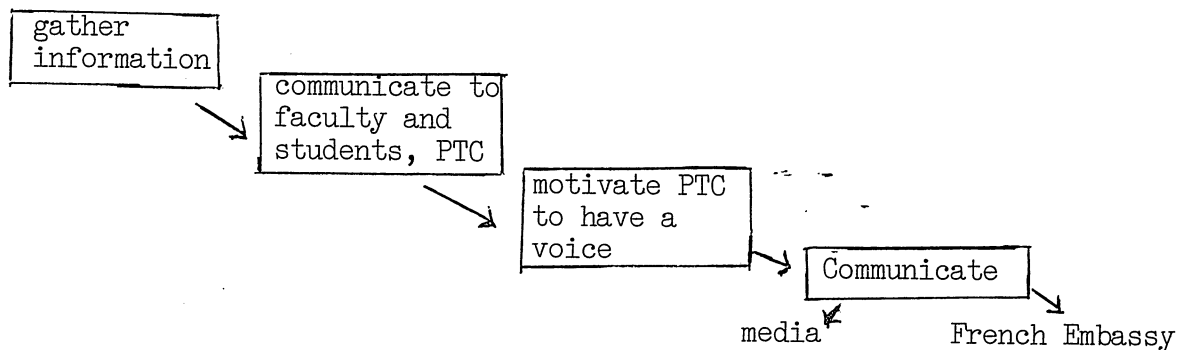
1. SAMOA

AIM: To make the people of Samoa aware of the demands of Kanaky and Maohi-Nui for independence, and to make their voices heard.

In Samoa: (Alatise and team)



In Fiji: (Nove)



2. FIJI

AIM: To make the minority Kanak voice heard  
To raise awareness of the situation and stimulate concern  
To prepare educational programmes on human rights

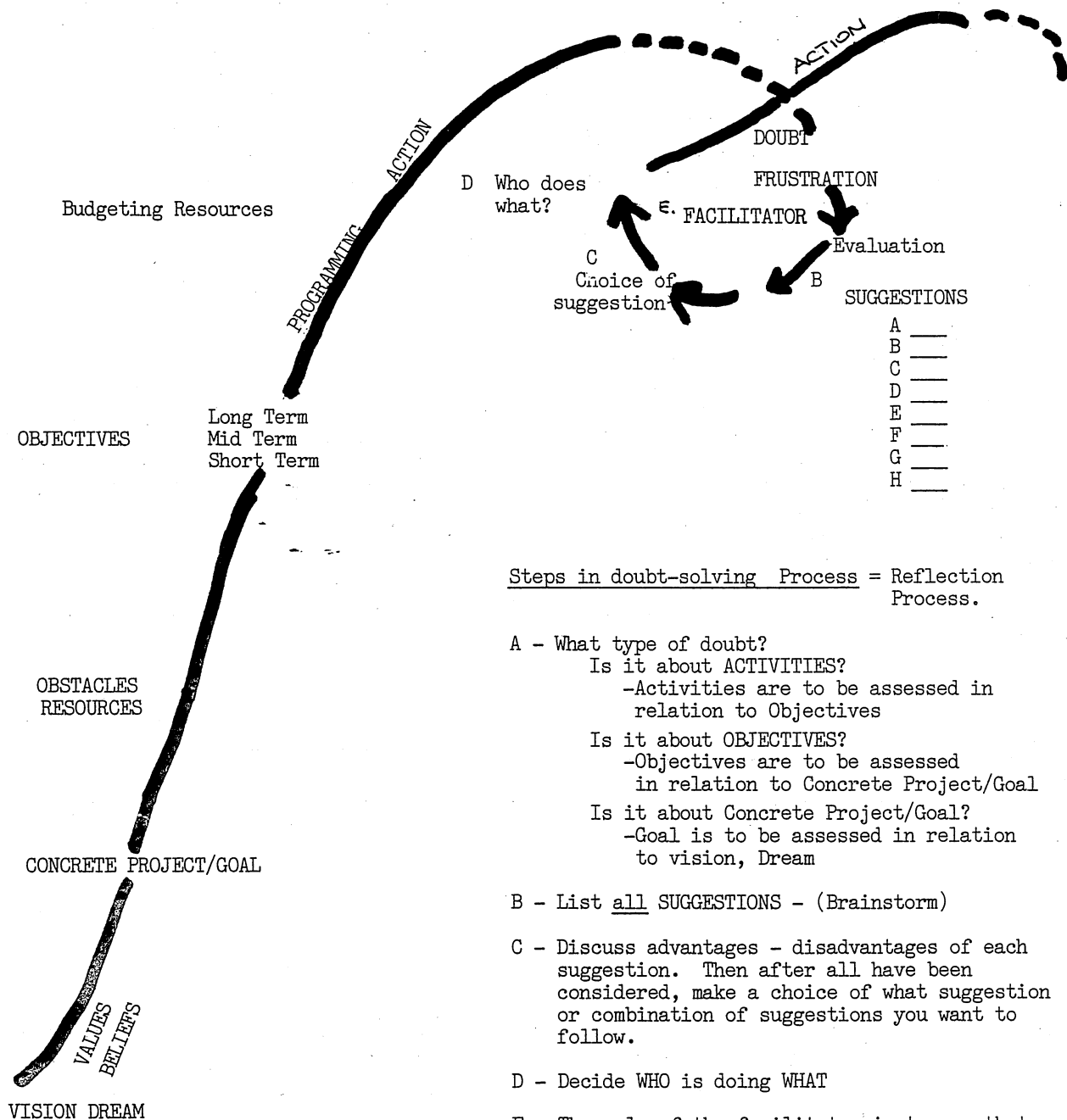
RESOURCES:

- students own learning on justice in college courses;
- further research and information required

HOW: Media:

- Contact, and other newspapers;
- preparation of a slide presentation and commentary on situation in Kanaky which could be presented in various parishes and to other interested groups.

## EVALUATION of ACTION PLANS



Steps in doubt-solving Process = Reflection Process.

- A - What type of doubt?  
Is it about ACTIVITIES?  
-Activities are to be assessed in relation to Objectives  
Is it about OBJECTIVES?  
-Objectives are to be assessed in relation to Concrete Project/Goal  
Is it about Concrete Project/Goal?  
-Goal is to be assessed in relation to vision, Dream
- B - List all SUGGESTIONS - (Brainstorm)
- C - Discuss advantages - disadvantages of each suggestion. Then after all have been considered, make a choice of what suggestion or combination of suggestions you want to follow.
- D - Decide WHO is doing WHAT
- E - The role of the facilitator is to see that the process goes through all the stages, and that doubts are seen as the occasion for evaluation and renewed commitment to action until goal is achieved.

### QUESTIONS: -

- Where are you with regard to the implementation of your action plan?
- What is the next step?
- How can you continue to support each other until the fulfilment of your action plan?

## CONCLUSION

The Workshop is over. The participants are back home at their studies. But ... they are not the same. The Workshop has done something to them. It has changed them, given them an 'ecumenical heart'. They went home anxious to share insights gained at the Workshop, and work earnestly in the cause of Christian unity in their own local situations.

And the future, what does it hold? It holds out many possibilities and hopes. Not however, without personal cost. Among other things, the Workshop will enable participants to:

- become catalysts of understanding and dialogue among divided christian communities, on the local and national level;
- sharpen their own awareness, and help people overcome passivity and take responsibility for their own life situation;
- identify issues, analyse facts honestly, discern wisely and accept the consequences of their decisions;
- facilitate closer cooperation between fellow christian leaders.

We are happy to share this report with the Workshop participants, with the principals and faculties of the SPATS Member Schools and Church leaders throughout the Pacific. The report should encourage all of us to continue our Emmaus Walk together and fire us on to pay the personal cost which the ecumenical journey demands.

L. HANNAN

PARTICIPANT EVALUATION (extracts)

Q.1 WHAT WERE YOUR FEELINGS WHEN YOU CAME TO THE WORKSHOP AND NOW?

It was a journey, a process of learning, a re-evaluation of myself in relation to my faith in God and his purpose for me as a servant of the Gospel. I am no longer secure. I am now continuously challenged by the manifold issues which are not merely far away but relate directly to me as a human within the God-created human race.

It promoted my sensitivity to be involved in Ecumenism.

My heart is uplifted to learn more about unity and renewal of the Church and now I am satisfied with what I have learnt.

I was unaware, now I have been moved by it.

Then: Insecurity, loneliness, not knowing anything, limited to my own surroundings.

Now: Happy, joyful, educated, open-minded to other cultures and denominations.

The feelings of fear, uncertainty and uneasiness at the very beginning of the Workshop. But now feelings have changed to a comfortable and friendly one.

Then: confident, expectant, some apprehension

Now: grateful, hopeful for future

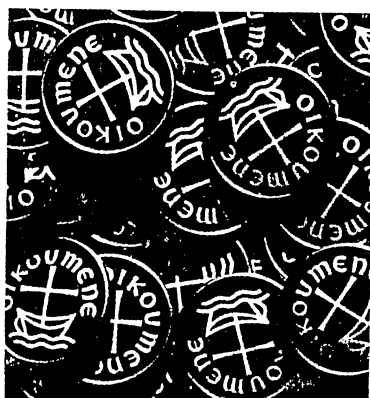
I feel happy and challenged. I have been disturbed on some occasions, but challenged with the new experience.

Before the workshop, I felt insecure and helpless to face this issue of ecumenism. But now I feel a little bit more comfortable in reaching out to other christian denominations.

Before I felt uneasy, uncomfortable, because of the presence of the other denominations, but now, I feel that the Holy Spirit really works in me by taking those fears out and put within me a new power to work more easily with other people.

Very exhausted.

I have been enriched in personal growth, respect and understanding of each other and another denomination.



I came  
Not knowing  
I go  
With something  
God knows  
How would I do it  
But, it'll be Ecumenical

Ramaroti Tenten

Q.2 HOW WERE YOUR EXPECTATIONS OF THE WORKSHOP FULFILLED?

Most of my expectations were not really fulfilled. I am now challenged by my own expectation. The questions "Who am I" and "What should I do" are becoming central to me in fulfilling my expectations.

By sharing with my brother and sisters.

I have learnt the process, which is something I did not know about.

Working together - sharing and learning from each other, from the vast ocean of the Pacific, we come together under one roof so that the Pacific can be easily seen and heard.

Mainly through listening and sharing and this includes our involvement together with our appreciation of others' views and perspectives despite the cultural and denominational differences.

I personally feel that my expectations of the Workshop were not really fulfilled, in that I had expected that we would discuss what are our differences in terms of doctrine, liturgy etc. and why we are different on those matters. Also our roots and similarities.

Partially fulfilled, in the visitation, socializing, sharing of visions.

Q.3. WHAT WERE THE STRENGTHS OF THE WORKSHOP?

Spirit of ecumenism spreading in Pacific theological Colleges.

Realizing that social issues are no longer outside from the concern of the Church.

Working in different cultural and denominational groups.

Openness, enthusiasm

Home based faith sharing.

The challenge to go into real action in the promoting of unity and renewal in our local churches, in the Pacific and in the world.

The articulation of regional and national issues, and defining ways to deal with these issues realistically.

Building of good relationships in the community.

It introduced to me a new way of ecumenizing i.e. not only praying and sharing ideas together but living and working together.

Q.4. WHAT WERE THE WEAKNESSES OF THE WORKSHOP?

No sports or singing programme

Long sessions

No time made available for each member to give an update on ecumenical movement in their own country. In this way, we can see if ecumenism is on the move.

Not enough time for rest, socializing.

Some participants up very late.

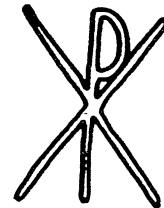
Some worship services poorly organised.

Programme was too tight. There is a need of a Pacific programme which will allow the participants to tell more about problems and issues they have at their home lands, especially the Churches, and the ecumenical movement.

We lacked the time and facilities to research the background to the Issues we chose to work on.

I thought that the initial stage or process of Ecumenism was not brought out clearly i.e. the presentation of the different christian denominations of their backgrounds etc - and we should try to understand them in the way that they understand themselves.

Q.5. COMMENT ON METHODOLOGY/PROCESS



I am a bit confused about it.

Should be streamlined

Simple and practical

Inductive method was satisfactory. We learnt how to start with situations, gather facts, analyse and be in a position to make a wise option. It was difficult to adapt to this method as we are so used to deductive approach.

Found it more creative

A lot of material was given to us to accumulate but not enough time for reflection, or absorption of the material given.

Appreciated group work

Brought very active participation from all of us

Q.6. COMMENT ON CONTENT

The content is very important but too wide and vague - I would like to focus only one main issue only for example. How can Ecumenism be a reality in the Pacific religion with the realities of the Pacific people culture and way of life?

There should be more detailed background on Issues discussed in the Workshop.

We should begin from our own traditions - share with one another, so that each one may understand clearly, another's tradition. This way, we may have more respect for one another, and will help us greatly in working together as a team.

Q.7. COMMENT ON RESOURCE TEAM

Well versed in Pacific issues and very cordial.

We have a good combination of resource team and that was the beginning of ecumenism.

They were very patient with us but there was not enough time for informal discussions or open forums.

Q.8. COMMENTS ON: FACILITIES AT PRS

Access to library, reading and study facilities would help.

PRS has provided all I needed. I would like to express my thanks to PRS staff and students and especially the cooks.



Q.9. WHAT SUGGESTIONS WOULD YOU LIKE TO MAKE CONCERNING  
FUTURE WORKSHOPS?

PTC/PRS should combine together each year.  
National theological colleges should do the  
same each year.  
Combine all theological colleges every second year.

Have some local church leaders present during next  
workshop.

Wider participation to include lay people.

Outline the objectives and aims specifically or allow  
participants to forward information on their expectations.

I hope to come to the future workshop.

Encourage some sort of interaction between theological  
students in the same country before the workshop.

That the timetable would be more relaxed i.e. for  
social get together and interaction.

That it must not remain in Fiji only.

That there will be more women participants.

Encourage early serious selection of worship committee  
and set standards for planning that could act as model  
for future workshops.

This kind of workshop should be done yearly and should  
be mobile - not only in Fiji, so other Pacific Islanders  
can see and experience this workshop in their own island.

Q.10.COMMENT ON: OTHER

Participants should have the effort they put into  
the workshop recognized for credit in their own  
colleges.

The next workshop should be held in a rural area  
where we can meet with the grassroot people.



## NA VEISAU

1.

Dua na veisau au via tukuna  
E ka vou ena noqu bula ena gauna  
    nikua  
Dina ni se qai matai ni gauna  
Cilavi ni vakasama ni sa dodonu meda  
    mai "Dua"

2.

Na i vola tabu e vakamatataka  
Ni Turaga e vinakata meda mai semavata  
Na duidui me biu vakayawa sara  
Ni sai koya ogo e i tatao ni Duavata

3.

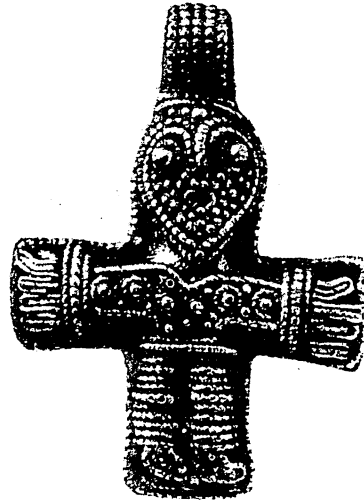
Noda Pasifika sa mai Kalawa  
Kina dua na bula e tautauvata  
Ni sa vakila na yavavala  
Sa gadrevi meda yadra ka duavata

4.

Veisau ogo e rui talei dina  
Veimatalotu era veitauri liga  
Ni sa mai vakadeitaki na veilomani dina  
Na kena yavu na noda veitokani ena  
Vakabauta vua na Tamada eda tawa raica.

5.

Jisu e mai dusia vei keda kece sara na tamata  
Ni sa dodonu meda duavata  
I Racauravou meda sasaga taka  
Na lewa dodonu na vakatulewa me vakatau  
mai vua na Kalou na Tamada



Joana Vanigo  
Deaconess' House

"Behold, I am doing a new thing". Isaiah 43:19

This serekali (poem), celebrates the conversion that took place during the workshop. We have heard and begun to respond to the call of the Lord to hold hands and walk together, that we may truly be sons and daughters of the Father.

## PACIFIC ISSUES

### **INTRODUCTION:**

The discussion of Pacific Issues closely highlights our struggle for peace, justice and the integrity of humankind and the whole of creation. Peace, justice and the integrity of humankind and creation is of paramount importance. They are imperative within our twentieth century. It is being stated over and over again that without justice there is no peace. Peace is a result of justice. Justice is a result of righteousness.

### **BACKGROUND**

Historians, anthropologists and explorers had always referred to the islands in the South Pacific Ocean as paradise. They were known as peaceful. That is no longer true. It is now recorded as history that peace in the Pacific was distorted by an unwelcome war. Our seas, land and air were disturbed by uninvited guests. These wholesome gifts to the islanders were used and polluted by a war that originated from greed. 1942-1945 clearly marked the changing tide of paradise to chaos. Our islands will never be the same. For good or worst, the second world war marked the beginning of emerging modern states in the South Pacific.

There are two forces that contributed to the changing tide in the Pacific. These two forces have revolutionized our islands of Paradise. They are colonialism and technological explosion. The two forces mentioned have contributed to changes in pattern of life style throughout the Pacific. Our developments are monopolized and determined by these two forces. It is understood that these two forces originated in the West as a result of political decisions based on Western economic interest. It is through their monopoly that they have brought us together under their controls. Our colonizers did not set for us alternatives from which we would have greater freedom to choose. Developments introduced were such that they enveloped our people and hooked our Nations to the West. Hence our islands once scattered, have now been brought together to one world, technically a small one, economically a managed one; politically dominated by a centre still in the West. We are controlled by industrial elites who do not know how to share resources, work and bread with the numerous have nots.

Through colonial and technological revolutions four other forces have emerged. Such forces are threats to human dignity, justice and peace as well as threats to the integrity of creation. These four forces are continual colonization, transnational corporation, nuclear and militarisation.

#### **COLONIALISM AND THE STRUGGLE FOR SELF DETERMINATION AND INDEPENDENCE.**

Western nations had made greater impact in the lives of people in the South Pacific. When they came to our islands they brought with them their religion, ideologies and technology. Our mentality style of life and religion were influenced to the extent that what we have is an image of our colonizers. We were recipients of their divided democracy and divided religion. We carry with us marks of what they left. In Government we are divided, in religion even Christianity we are also divided. Our development was guided to aid their own interest and to benefit their economic greed.

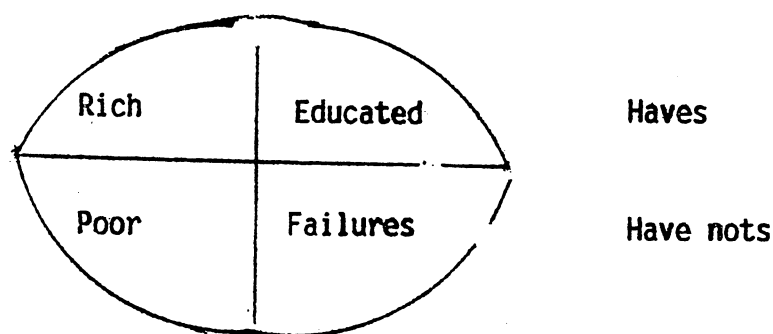
Westerners developed in us a superior, inferior complex which deprived in us our dignity and integrity. Westerners took advantage of the situation and therefore utilized systems by which we were suppressed, deprived and felt incapable in our developing nations. We allowed the Westerners to be the bosses and the masters. They even determined for us our future and destiny, such that depend on them. Hence, they developed in us a dependent mentality, a cargo cult mentality.

We are now confronted by two aspects of colonialism. They are colonialism whereby the foreigners continue their monopoly and neo-colonialism whereby our own people have become the bosses and masters.

Non-independent States of the Pacific are presently struggling to be given their rights for self-determination. However strategically they have been developed to be displaced in their own indigenous land. Strategically the country has developed in favour of the colonizers. The indigenous become the minority, therefore democracy is there to support the foreigners who are the majority. A clear example is in New Caledonia where the Kanak, the indigenous people are struggling for independence. Another example is Fiji where Taukei Movement has caused an up-surge of ill feelings among people of different races. A third example is in Irian Jaya Indonesia through transmigrant programmes of the Government and other internal issues that many people have crossed the border to Papua New Guinea.

There are only two colonizers that still want their presence in the Pacific. They are France and the United States. Their presence among us is not for the benefit of the islanders. They are there to exert their own power and interest. They are deteriorating our lives for the existence of their super power in the world. Their colonial presence is destructive to the integrity of human existence and the integrity of creation.

New-colonialism has developed since independence was granted to many of our small islands. Most of the South Pacific islanders, Melanesian, Micronesian and Polynesian are communal in ways of life. The basic principles of communal society are living together, owning together and sharing together. This way of life has been challenged by individualism and competitiveness which has emerged from capitalism. Our own people through Western influences in education, politics and economics have been pushed against their own wills to develop societal classes. In our modern state there are two groups within which there are four classes. These two groups are those who have and the have-nots. Within we find the educated and the rich elites in one group while in the other we have the failures and the poor.



Such groupings have developed tensions in many South Pacific Nations, especially in areas where the rich are becoming richer at the expense of the nation's wealth and the people's ignorance. We are experiencing injustices done by those who are educated, those who are rich and those who are in political powers. They are the minority and in another ten years they will control the wealth of the nations while the majority will fall on their knees and beg for bread.

#### TRANSNATIONAL CORPORATIONS

Our land, sea and air are so bountiful with all sorts of resources. Minerals both on land and sea bed, fish and all sorts of sea food, birds and wildlife, forest and agriculture are sources of survival for the inhabitants on the islands scattered throughout the world's largest ocean. It is because of our unspoilt resources that super-powers

are so anxious to rape our islands for the wealth on our land and sea. They have the technology and the financial power by which they can extract valuable resources from both land and sea.

Transnational corporations are killers that make us incapable and helpless in our land of plenty. The aid they give for development is not meant to stay and develop rather it goes through a pipeline. Hence at the end of the pipe they are there to collect what they give. They cannot give for the sake of giving. They only give when a return is foreseen. The transnational corporations on our islands are here to take what is ours and make it theirs. It is not at all the good Samaritan but the thief who says "What is yours is mine". They often come in disguise. When they leave it is only poisonous rubbish and pollution that they leave with us, such that are threats to human survival and the integrity of creation.

The Pacific has become a battle ground for multi-national corporations. It is a hideout for pirates who always want to get the best only for self.

## **NUCLEAR**

The South Pacific cry during the 1983 World Council of Churches General Assembly was "if it is safe test it in France, store it in United States, dump it in Tokyo". Because of the vastness of the ocean there is no accurate system available by which we can effectively monitor nuclear testing and dumping in the South Pacific. We are aware that France continues its testing of nuclear bombs at Mururoa Atoll. France also continues to reinforce its strategic military presence in New Caledonia where its nuclear submarines base is found. The other nuclear power in the South Pacific is the United States. The United States have been using the people of Majuro Atoll as guinea pigs. The islands surrounding the area are suffering from long term exposure to radiation.

Whatever the United States and France are doing it has no benefit to people's development in the Pacific. Instead of giving us bread to survive, they are giving us poison to die. Instead of giving us rights to exist as human beings they are treating us as guinea pigs, people without dignity and integrity. Instead of helping to preserve the environment, they deteriorate it before asking us to live in. United States and France, because of their desire for freedom in their testing, storing and movement of nuclear ships or submarines,

are never prepared to abide by the constitutional rights of Pacific nations. Out of their arrogance they have no regard for the popular will of our people. They would not even listen to petitions given during anti-nuclear demonstration and protests. I am, therefore, saying that United States and France have no sympathy for the national integrity of the independent states of the Pacific. The call for those people to go home is not longer shared just by the peace-niks in the Churches and peace movement but by many who long ago would have been so addicted to the worship of everything U.S. or French that they would not think or act otherwise. Our people are fed up with what these two nations are doing. With the whole of creation we groan inwardly with pain, waiting for the time when a new creation will take place; waiting for the time when peace and justice will be given as the right of humanity and creation in the Pacific.

### **MILITARISM**

One would be right in saying that there is no need for military presence or military rules in the South Pacific nations. However that is no longer a reality. From the Boarder Crosses to Vanuatu from Fiji to New Caledonia; from Majuro Atoll to Mururoa Atoll we are confronted with a reality, that militarism is already here. Militarism is never called for but naturally accompanies nuclear, struggle for independence, neo-colonialism and economic domination.

In New Caledonia where the Kanaks are struggling for independence we read of a strong military presence. The ratio of Kanaks to military is 10 to 1 making it one of the most militarized regions in the world. It is one that has increased tensions. The build up was again strengthened just before the vote was taken on the referendum for independence. The referendum was defeated.

In April last year Fiji, the centre of tourism in the South Pacific, experienced an explosion that they never expected to happen. Col. Sitiveni Rabuka led a military coup that took control over Fiji from a properly elected democratic government. A second coup was made on Friday 25th September. The country is now under military control. Furthermore the military leader Col. Sitiveni Rabuka has made Fiji a Republic.

From the perspectives of politics and economics the South Pacific is for some, the coming of age. The higher level of interest and concern shown internationally for the region has grown considerably. The autonomy and independence and a desire to assert control over our own lives and future are also growing.

Our politics consequently are becoming more complex than before. Sometimes without our knowing big powers take us for a ride, with the intention of controlling whatever we have and even our destiny.

#### "PEACE, JUSTICE AND INTEGRITY OF CREATION"

The desire for life and peace is a desire of all God's creation. To affirm, to deny and to abuse life is within the power of one who was created superior among the rest of creation. While there is productivity, on the other hand there is destruction. We have learnt to control and get whatever resources are available to us but cannot replace whatever we have taken and used. We kill and destroy, actions seen as a denial and an abuse of life given to us by our life-giving God. We can destroy our planet, but we cannot build another one like it.

Humanity is now living in the dark shadow of an arms race. The frantic race towards nuclear conflagration has accelerated sharply. We have moved from the horrors of Hiroshima and Nagasaki to more horrific inventions. Whatever is being invented and produced in powerful countries is now being tested in powerless countries in the Pacific. Our peaceful Pacific is no longer peaceful and safe for survival. Justice and peace and even our means for survival are being threatened and contaminated with poison.

Finally may I draw our attention to the basic. That is, "where there is injustice, there is no peace for peace is a result of justice" Peace cannot be built on the foundation of injustice. The call for peace, justice and integrity of creation requires a new international economic and political order based on justice for all in all nations, and respect for the God-given humanity and dignity of every person.

Revd Albert Burua  
31st March, 1988.

## OUR PARTICIPATION IN GOD'S MISSION OF LIBERATION AND DEVELOPMENT

### STUDY ONE      DIALOGUE IN THE GARDEN OF EDEN

TEXT:            GENESIS 3:1-13

1. We discover in the passage that there is no emphasis given to the beginning of the snake or from where it originated. The Bible has given us clear indication that the interest is given to the tricky ways the snake says things.
  - a. Did God really tell you not to eat fruit from any tree in the garden?
  - b. That's not true; a very decisive statement; you will not die; a very bold affirmative alternative. It all sounds very clever and charming. It is such that arouses the inner ego centric being. You will not die, you will be like God. You will know the difference between bad and good.
- 2.1 Human-kind chose that which would satisfy his ego centric being.
  - a. It is a desire to control oneself through freedom.
  - b. It is a desire to be like God.
  - c. It doesn't matter what will happen; now the taste is beautiful; it is sweet.
- 2.2 When wrong choices are made such that are contrary to the will of God there are often situations as experienced by Adam and Eve. Adam in response to the searching question, "Where are you?", replied, "I heard you in the garden, I was afraid and hid myself from you, because I was naked".
- 2.3 God gave Adam and Eve the opportunity to respond to his loving questions "Where are you? Did you eat the fruit that I told you not to eat?"
- 2.4 They responded by passing on responsibility for their wrong choices. They did not accept responsibility.
- 2.5 The Eden Story is not only a story of the Old Testament rather it is our story. We are in Eden. The story of Adam and Eve is our story. Where are you? May I help you? May I give you Shalom?
- 2.6 Where are you? Is the question that is the central searching question of God for those of his people who are lost.
  - slavery - to freedom
  - The Lost Sheep
  - The Lost Coin            ) to be found
  - The Lost Son to returnGod is not simply asking for your address.  
He is asking you as to what are you carrying. He is asking you as to whether you are OK; are you in Shalom.
3. The condition of mankind should evoke from within the saved, a Christian calling to discipleship, a calling to Mission. Such calling is not confined to any special group, the pastors, the ordained ministers, rather a calling to all Christians. The clergy in the Church are not a special group with special professional duties, rather they are the people of God to whom God's mission is entrusted. They are the people of God enlisted



in God's Mission of salvation, liberation, restoration and reconciliation.

Everyone of us both ordained and lay are enlisted in this Mission.

### QUESTION

What is your responsibility in God's Mission to human kind and the whole of creation?

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### STUDY TWO: SELF-EMPTYING THE BASIS OF MISSION IN CHRIST'S WAY

TEXT: PHIL. 2:5-11  
JOHN 1:1-14

Mission in Christ's way is an emptying of oneself. It is self denial. Jesus said to his disciples, "If anyone wants to come with me, he must forget self, carry his cross and follow me. (Matt. 16:14). Christ emptied all of himself. He became human and dwelt among us.

- 1.1 The Word (logos-Jesus) was in the beginning. This Jesus whom we know as the Son of God, the Saviour, was always with God. He was with God in the beginning. He is God. He is the visible image of the invisible God. That which was abstract, not being able to be seen, was therefore seen in the person of Jesus Christ. This is God's act so that we would see God reflected in Jesus Christ.
- 1.2 Through Him God made all things. He is the creator. He is God the Community who created. Out of Himself He created a community of man and woman. Genesis 1:26-28 gives us a clear picture that Jesus was of the Community that created ... "Let us make humanity in our image, in our likeness, let us create them male and female," "Through Him God made all things, not one thing in all creation was made without him (John 1:3). Jesus is the source of life, that brings light to humankind. He gives existence to all that is. What He gives has clear purpose for its existence. When Humankind was created and given life, it was for them to have light, to live in the light, to walk in the light and to be the light in the world.
- 1.3 Jesus is the owner of the world. The world which is
  - Universe
  - Creation
  - Humankind

He is the owner of all things in the whole world. His ownership is from the beginning till the end. We own nothing. What we have we did not bring with us when we were born and therefore when we die we shall take nothing with us. We were born naked, but our God Who is the owner gave to us all things. He owns us. We are His people; we are His flock, His household, His Church, His community.

- 2.1 Jesus was part of the Eden Drama. He participated in the game of Hide and Seek. In the game, the one who hides wants to be found and therefore waits expecting that he will be found any minute. There is the eagerness to be found. A lot of excitement comes when the one who hides is found.
- 2.2 In the garden of Eden, Adam and Eve hid themselves because they were afraid and ashamed. They had disobeyed God and although they responded to the question "Where are you?," they did not accept responsibility for their disobedience. Adam blamed the woman Eve, Eve blamed the snake. They missed the opportunity for a turning point towards God's forgiveness, restoration and reconciliation. Missing this golden opportunity that they found themselves in the condition of helplessness, a situation from which they could not save themselves. This our story. It is the story of our people in the Pacific. It is our story. It was this situation that made God respond in love by sending His beloved Son.

3. CHRIST IN HIS MISSION OF SALVATION EMPTIED HIMSELF

He entered into dialogue with humankind as one of us. He emptied Himself; He became a servant. He took upon Himself our cross and in obedience walked humbly to die on the cross. Phil. 2:6-11.

Here we see that Christ in this work of salvation for the world emptied Himself. He came to experience our suffering and our struggle, to experience where we are, what states and condition we are in. It was by his experiencing our hiding that He knew how to save us.

He carried a rough rugged cross. This cross had no handle, to carry it - He had to bend down and carried it with his whole body. It was painful and left marks deep down in His body. This was Christ self emptying. That by emptying Himself that He has become most creative.

- a. Creating a New Person from the Old. 2 Cor. 5:17
- b. Restoring into us our true image: Father-child relationship. John 1:12.
- c. Reconciling us to God and to one another. Rom. 5:9-10.
- d. Enabling us to bear forth fruits, John 15:1-5; Gal. 5:22-23.

DISCUSSION

Christians should become the most creative, productive and useful human beings. How then can we become such without being destructive and exploitative in our respective countries?

## STUDY THREE: PEACE COMES FROM GOD

TEXT: JOHN 14:27A. "PEACE I LEAVE WITH YOU: MY PEACE I GIVE TO YOU"

ISAIAH 32:15-20

1. Peace is neither a statement nor an idea for more speculation, rather it is a way of life. It is a personality that reflects positive peace, wholeness, health and harmony of body, mind and spirit.
2. Peace is not only an absence of war but also an experience of humankind both collective and individual when justice and righteousness reign in our midst. Isaiah 31:17 - "And the effect of righteousness will be peace".
- 2.1 Isaiah is therefore teaching us that Peace is directly the result of righteousness. Isaiah is conveying to the people he was addressing an important foundation for Peace. Without righteousness there is no peace. Righteousness according to Isaiah is doing what is right as an effect of right relationship with God Almighty Who is Righteous and Holy. Without right relationship, worries take over, insecurity develops, health and wholeness deteriorate so Peace is missing.
- 2.2 Genesis 3:9-19 A broken relationship between God and Humankind/ Adam was the reason why Adam was worried, insecure and ashamed. Adam had no Peace. The searching question for restoration of Peace is, "Where are you?"

A broken relationship disturbs harmony, creates alienation, and is a challenge to health and wholeness. Adam/Humankind when he found that he could no longer face God his creator, became worried, unsecure, ashamed and for sure had no peace.

### 3. SHALOM

The Hebrew Word for Peace is SHALOM. SHALOM is positive peace, harmony, wholeness, health and well-being in all human relationships. It is a natural state of humanity when all of its birth is of God. It is definite harmony between humanity and all of God's creation.

SHALOM rightly belongs to God. It is His nature, it is His Divine quality of life. It is His Personality revealed to us in the Person of Jesus Christ. Isaiah 9:6.

For to us a child is born  
to us a Son is given  
and the government shall be upon His shoulder  
and his name will be called  
Wonderful Counsellor, Mighty God,  
Everlasting Father, Prince of Peace

- 3.1 John 14:27 (a) Jesus promised, "Peace I leave with you, my peace I give to you." It is not an idea but a way of life found in Him. We may go on further and say that peace is a Personality found in the Personhood of Jesus Christ the Prince of Peace.

## DISCUSSION

- (1) Without justice for all everywhere we shall never have peace anywhere.
- (2) without right relationship with God we shall never experience peace anywhere.

Discuss these two statements in relation to your ecumenical journey.

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STUDY FOUR: IN UNION WITH CHRIST THAT PEACE IS POSSIBLE

TEXT: JOHN 16:33. "I HAVE TOLD YOU THIS SO THAT YOU WILL HAVE PEACE BY BEING UNITED TO ME".

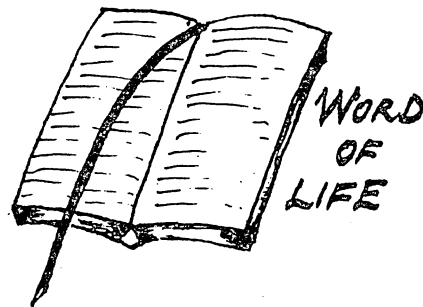
- 1.0 In the absence of peace such experiences often take over: anxiety, worries, fear, shame, tensions, despair and insecurity. Such experiences are symptoms of a deeper problem. It is a broken relationship and separation. The story of the fall of Human-kind/Adam clarified that after Adam had rebelled against God's good intention a gap developed, and in its place anxiety, worries, fear, shame, despair and insecurity took over.
- 1.1 Genesis - 3:8-10. Adam's rebelliousness against God's good intention lead to a broken relationship and separation. Because of shame and fear he hid himself. In his response to God's call, "Where are you?", Adam replied, "I heard you in the garden, I was afraid and hid from you because I was naked."
- 1.2 Romans 5:12-17. In this passage we learn that sin came into the world through one man. Through this man that death, because of sin, has spread to the whole human race. Therefore the whole human race is in need of Peace, that is to have Peace, to live in Peace and to give peace. Human-kind is in need of experiencing SHALOM.
- 2.0 In the third study we discovered that Peace is experienced where there is righteousness and justice. When righteousness (right relationship with God) and justice are distorted and uprooted by sin, instead of peace we experience insecurity, tension, worry, fear and despair. (Genesis 4:8-14) Genesis 25:28-34. Where there is justice there is peace. For without justice for all everywhere, there won't be any peace for all anywhere.
- 3.0 To have Peace is to live in union with Christ. This is the condition that Jesus Christ Himself set; "You have peace by being united to me. "It is in our union with Christ that we become part of His Kingdom in which He is the Prince of Peace. However, union with Him and living in His Kingdom is not possible without repentance. Jesus said the Kingdom of God is at hand: "Repent and believe the Gospel."
- 3.1 Repentance is obviously the procedure towards restoration of broken relationships from hardness of heart. It is being broken from hardness of heart and saying sorry for our sins of pride, selfishness, injustice, idolatry and disobedience.

- 3.2 In repentance we do not only confess our sins but also accept the fact that God is faithful and just to forgive us of our sins. That in Him there is power for healing, renewal, restoration and reconciliation. (2 Cor. 5:17).
- 3.3 With a change of heart, mind and attitudes it is possible for us to live in union with Christ through whom peace comes. By living in union with Christ the Prince of Peace, we have Peace, live in peace and are able to become peace makers.

### DISCUSSION

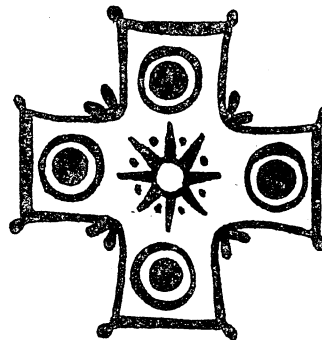
How can we become peacemakers in Societies where there are social, political and economical injustices and exploitation?

- e.g. a. Homes  
b. Community  
c. Nation



L'étude Biblique pour moi  
A été une revelation  
Je constate encore une fois  
avec conviction,  
Que le solidarité du  
Fils de Dieu  
Est omniprésente  
Dans les problemes  
Auxquels  
Les hommes sont confrontés

Var Kaemo



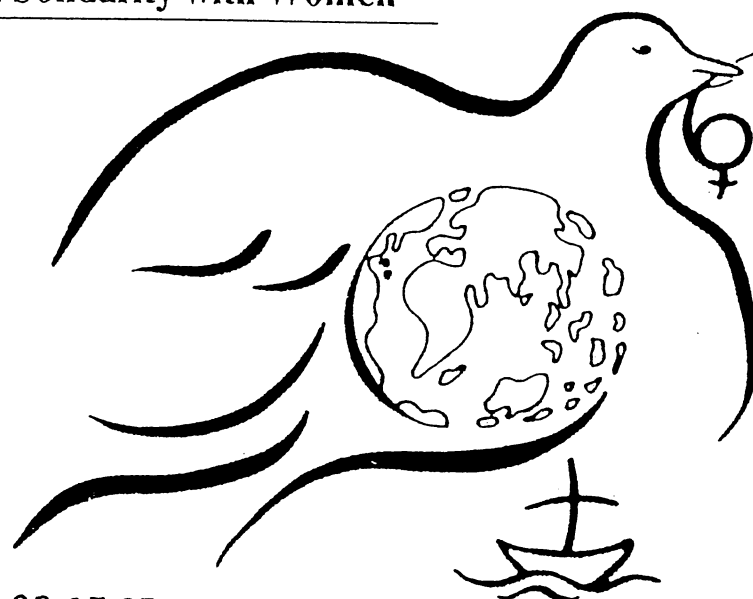
So must the Son  
of Man be lifted up  
that all who believe  
may have eternal  
life in Him

---

**Ecumenical Decade 1988-1998**  
**Churches in Solidarity with Women**

---

ECUMENICAL  
LEARNING  
WORKSHOP



23.05.88

Invitation  
to Worship

**Sisters and Brothers — Arise**

Sisters and Brothers — Arise.  
Arise and lift your hearts  
Arise and lift your eyes  
Arise and lift your voices.

The living God,  
The living, moving Spirit of God  
has called us together —  
in witness  
in celebration  
in struggle.

Reach out toward each other.  
Our God reaches out toward us!  
Let us worship God!

SONG: Pasifika, No 17



## CONFESSION: Women Participants

CREED: Leader will read first line, then  
all pray together.

I believe in God

who created woman and man in God's  
own image  
who created the world  
and gave both sexes  
the care of the earth.

PAUSE

I believe in Jesus

child of God  
chosen of God  
born of the woman Mary  
who listened to women and liked them  
who stayed in their homes  
who discussed the Kingdom with them  
who was followed and financed  
by women disciples.

PAUSE

I believe in Jesus

who discussed theology with a woman  
at a well  
and first confided in her  
his messiahship  
who motivated her to go and tell  
her great news to the city.

PAUSE

I believe in Jesus who received anointing  
from a woman at Simon's house  
who rebuked the men guests who scorned  
her

I believe in Jesus  
who said this woman will be remembered  
for what she did —  
minister for Jesus.

PAUSE

I believe in Jesus who healed  
a woman on the sabbath  
and made her straight  
because she was  
a human being.

PAUSE

I believe in Jesus

who spoke of God  
as a woman seeking the lost coin  
as a woman who swept  
seeking the lost.

I believe in Jesus

who thought of pregnancy and birth  
with reverence  
not as punishment — but  
as wrenching event  
a metaphor for transformation  
born again  
anguish-into-joy.

PAUSE

I believe in Jesus

who spoke of himself  
as a mother hen  
who would gather her chicks  
under her wing.

PAUSE

I believe in Jesus who appeared

first to Mary Magdalene  
who sent her with the bursting  
message

GO AND TELL...

PAUSE

I believe in the wholeness

of the Saviour  
in whom there is neither  
Jew nor Greek  
slave nor free  
male nor female  
for we are all one  
in salvation.

PAUSE

I believe in the Holy Spirit  
as she moves over the waters  
of creation  
and over the earth.

PAUSE

I believe in the Holy Spirit

the women spirit of God  
who like a hen  
created us  
and gave us birth  
and covers us  
with her wings.

PAUSE for reflection and  
personal prayer.



### A Litany of New Birth (alternate sides)

L.O gracious God of life and birth,  
R.How you labor, how you suffer, to bring forth the new creation!  
L.Indeed, you cry out like a woman in childbirth.  
R.And the Spirit groans with you.  
L.But your cries become cries of joy,  
R.As you behold fragile new life there before you.  
L.All creation waits on tiptoe for the revealing of your daughters  
and sons;  
R.We ourselves long to take part in the glorious liberty of your children.  
LWho can separate us from the love of God?  
REven a mother might forget us,  
LYet you will not forsake us!  
RO God, our God, how wonderful is your name in all the earth!

## Go on our Way in Joy

### The Blessing of the God of Sarah



The blessing of the God of Sarah and of Abraham  
the blessing of the Son, born of the woman Mary,  
the blessing of the Holy Spirit who broods over us  
as a mother with her children,  
be with us all. Amen.

## PRIORITIES

As you set you to own priorities, the WCC suggests you to consider the  
three following areas:

- A. Women's full participation in church and community life.
- B. Women's perspectives and commitments to justice, peace and the  
integrity of creation (JPIC).
- C. Women doing theology and sharing spirituality.



WORSHIP SERVICE

24th May 1988

Greetings to you all on the occasion of the 250th Anniversary of John Wesley's Conversion, in the name of Jesus Christ!

THEME: GOD'S FREE GIFT "GRACE"

Call to Worship: The Lord is gracious and merciful, slow to anger and abounding in steadfast love. The Lord is good to all, and His compassion is over that He has made.

Hymn:

1. All people that on earth do dwell  
Sing to the Lord with cheerful voice  
Him serve in love, His praise forth tell  
Come ye before Him, and rejoice
2. The Lord ye know is God indeed  
Without his aid He did us make  
We are His flock, He doth us feed  
And for His sheep He doth us take

Prayers: For all Christians all over the world who are involved in the celebrations and joined together in spirit.

Bible Reading: Romans 3:21-31

Hymn:

3. For why, the Lord our God is good  
His mercy is forever sure  
His truth at all times firmly stood  
And shall from age to age endure
4. To Father, Son and Holy Ghost  
The God whom earth and heaven adore  
From men and from the angel host  
Be praise and glory evermore

Meditation: Rev. Albert Burua

Silent meditation, prayer and Lord's Prayer

Hymn:

B E N E D I C T I O N

GOD

BLESS

YOU

ALL

1. Amazing Grace, how sweet the sound  
That saved a wretch like me  
I once was lost, but now am found  
Was blind, but now I see.
2. 'Twas grace that taught my heart to fear  
And grace my fears relieved  
How precious did that grace appear  
The hour I first believed.
3. Through many dangers, toils and snares  
I have already come  
'Tis grace that brought me safe thus far  
And grace will lead me home.
4. The Lord has promised good to me  
His word my hope secures  
He will my shield and portion be  
As long as life endures.

.....

ORDER OF SERVICE

Call to Worship: Ramendra Prasad

Hymn Conductor: Lotofaga Lima Ofoia  
"All people that on earth do dwell"

Prayers: Jimione Kaci  
Foalalo Alatise Apineru

Bible Reading: Kata'i'i' Langi

Hymn: "All people that on earth do dwell"

Meditation: Rev. Albert Burua

Prayer: Rev. Ming Ya Teng

Lord's Prayer

Hymn: "Amazing Grace"

Benediction: Kilion Mafaufau

.....

ECUMENICAL WORSHIP - 25 MAY 1988

Led by Melanesian participants

THEME - Solidarity with the Kanaks

1. Hymn

Stand up, Stand up for Jesus  
as soldiers of the cross  
Lift high his royal banner  
it must not suffer loss  
from victory on to victory  
his army we shall lead  
till every foe is conquered  
and Christ is Lord indeed

2. Cultural dance

3. Reading - Eph. 4:1-6 by Rev Masia Nato.

4. Reflection - by Rev Pothin Wete

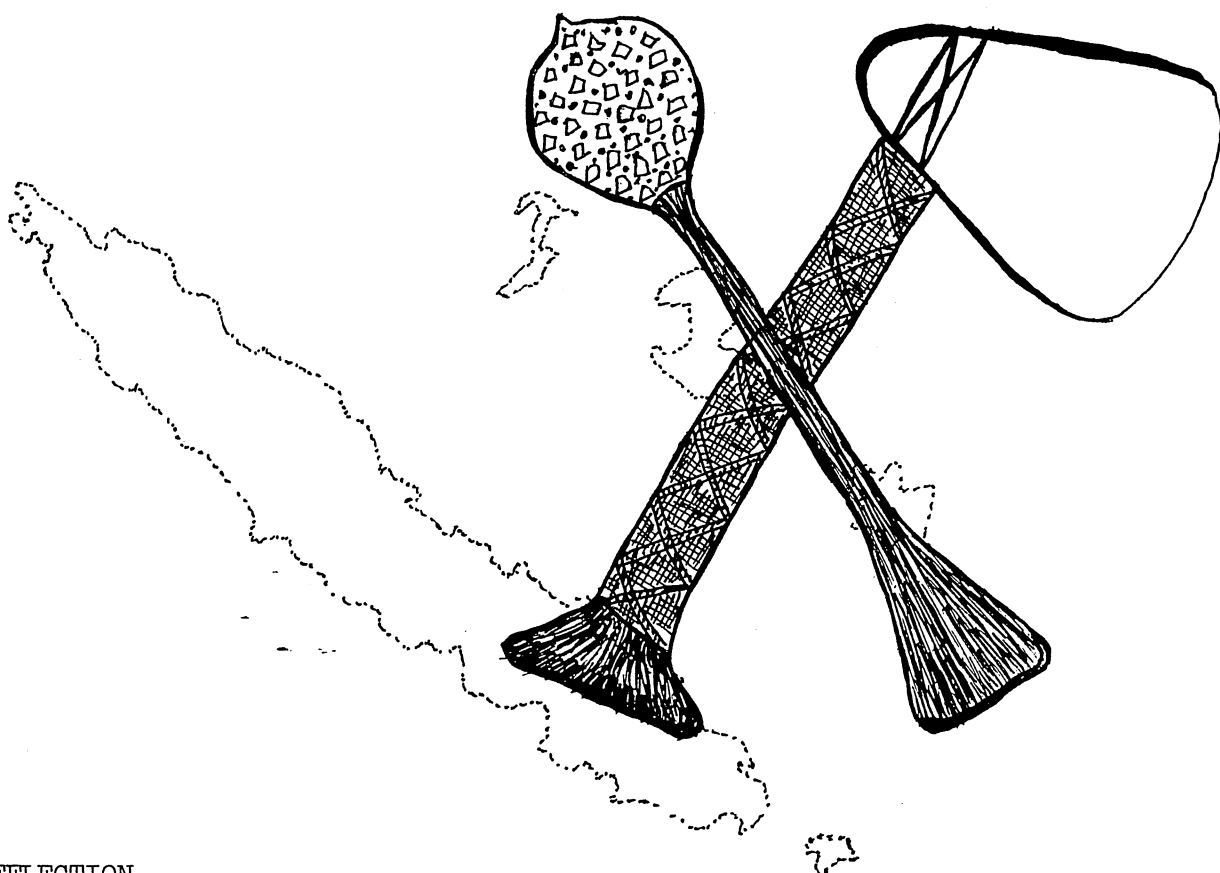
5. Intercessions

6. Hymn

Stand up stand up for Jesus  
the strife will not be long  
this day the noise of battle  
the next the triumph song  
To him who is victorious  
a crown of life shall be  
be with the King of Glory  
Shall reign eternally

7. Benediction

The Grace of our Lord Jesus Christ be with us  
all.



## REFLECTION

Imagine a country  
 Where, one among four cars  
     is military owned  
 Where, to vote one has to go  
     through barricades  
 Where, the leaders of the people  
     can only use military helicopters  
 Where, the armed polices guard the shops  
 Where, the people who revolt are  
     declared 'Terrorists'  
 Where, the state is at war against the population  
     villages are occupied,  
     Real bullets are used  
     The warship bombards the coastal villages  
 That country has no authoritarian regime.  
 It is a democratic Republic and has as a motto:  
     Liberty - Equality - Fraternity  
 However it has held up ridicule and denied these three words  
 on its own territory

- KANAKY -

Pothin Wete

FAREWELL ECUMENICAL WORSHIP SERVICE

Friday 27 May 1988

THEME

THE WORD OF LIFE

INTRODUCTION AND  
GREETING:

(Talia Tapaleao) (exchange flower)

OPENING HYMN:

O FOR A THOUSAND TONGUES TO SING

O for a thousand tongues to sing  
My great redeemer's praise,  
The glories of my God and King,  
The triumphs of his grace.

My gracious Master and my God,  
Assist me to proclaim,  
To spread thro' all the world, abroad.  
The honours of thy name.

Jesus! the name that charms our fears,  
That bids our sorrows cease,  
'Tis music in the sinner's ears,  
'Tis life and health and peace.

He speaks, and listening to his voice,  
New life the dead receive;  
The mournful, broken hearts rejoice;  
The humble poor, believe.

Hear him, ye deaf; his praise, ye dumb,  
Your loosened tongues employ.  
Ye blind, behold your saviour come;  
And leap, ye lame, for joy.

PSALM OF PRAISE:

(Atalbert Umwech) PSALM 112

Leading Side

Praise, O Servant of the Lord,  
praise the name of the Lord!  
May the name of the Lord be blessed  
both now and for evermore! From the  
rising of the sun to its setting,  
praise be the name of the Lord.

From the dust he lifts up the lowly,  
from his misery he raises the poor  
to set him in the company of princes

Responding Side

High above all nations is the Lord,  
above the heavens his glory.  
Who is like the Lord, our God,  
who has risen on high to his throne yet stoops  
from the heights to look down,  
to look down upon heaven and earth?

Yes, with the princes of his people.  
To the childless wife he gives a home  
and gladdens heart with children.

Leader:

Glory to the Father, and to the Son, and to the  
Holy Spirit:

Congregation:

As it was in the beginning is now, and will be forever.  
Amen.



A Sermon Preached at PRS Chapel on Friday 27th May  
during the Ecumenical Learning Workshop week 18-27  
May, 1988 by Rev I.S. Tuwere

Reading: John 1:29-51

The passage which was read to us from the gospel of St John is a very rich passage. The gospel was written to Greek speaking Jewish Christians. John was richly familiar with both worlds: Hebrew and Greek. His gospel can be taken as a synthesis of Jewish and Greek thought. He was familiar with Greek philosophy, its different schools of thought. People who read St John's gospel can be easily led to believe that this writing was specially made for the Greeks judging by the overwhelming presence and usage of Greek ideas and concepts in this gospel. But they are shocked to see that the Logos was not only the immanent reason, the inward rational property, an idea. The Logos has taken on human form in the person of Jesus Christ. In verse 14 it reads:

"The Word became a human being, lived among us  
and full of grace and truth".

It is this Word that has brought us together this morning in this act of worship. There are three matters that arrest our attention as we read this passage from St John's gospel:

1. the very down to earth, mundane, daily matter of people being introduced to other people.
2. the question of Nathaniel in verse 46 "Can anything good come out of Nazareth?"
3. the invitation that occurs deliberately several times in this passage: "Come and see".

Let us closely look at each one of them.

INTRODUCTION

'Life is meeting' says Martin Buber.

- a. Moments of introduction can be significant moments in our lives. It could be that moment when you were introduced to someone else or someone introduced to you.
- b. In vss. 29-30, God in his own way introduces Himself to John the Baptist. Then a string of introductions follows:
- c. In verses 35-36, John the Baptist introduces Jesus to two of his disciples. Andrew was one of them.
- d. Andrew introduces Jesus to this brother Simon, renamed Peter during his first meeting with Jesus.
- e. Then Jesus introduces Himself to Philip in Galilee (verse 43). Philip, Andrew and Simon Peter were all from the same village of Bethsaida in Galilee.
- f. Philip introduces Jesus to Nathaniel (verse 45).

# At every encounter there is always a MOMENT - a moment of newness, of change, of invitation. "Where are you staying?" was Andrew's question. "Come and see" was the reply from Jesus.

- Simon was renamed Peter which means 'rock'.
- Philip was invited to follow Him to Galilee.
- Nathaniel was assessed anew and invited:

"Behold an Israelite indeed in whom there is no deceit".

"Truly, truly, I say to you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man".

# During this week as we lived and worked together here at PRS, we went through different levels of introductions. People being introduced to other people. Students to other students, teachers to students. We were introduced to new areas and styles of learning, new ways of seeing and new people and new ideas. Sometimes, this can be quite threatening.

# The matter of introduction is a continuing one, a daily process throughout our academic journey; throughout life. For we learn more and more about less and less. We cannot fully fathom God's insearchable and immeasurable riches. For those who hold Christ as the basis and source of life, to be introduced to people, to places and ideas, takes on a new turn, a new dimension, each time it happens.

It ceases to be merely mundane and common. But such occasions become moments of encounter with the Word of Life:

"..... which has existed from the very beginning. We have heard it and we have seen it with our eyes .... and our hands have touched it". (I John 1:1ff)

# Every form of introduction that bears the word Christian must ultimately lead on to Jesus of whom the Baptist says:

"Behold the Lamb who takes away the sin of the world".

#### CAN ANYTHING GOOD COME OUT OF NAZARETH?

- a. Bethsaida in Galilee from which Nathaniel comes was a fairly big village when compared with Nazareth.
- b. Nazareth was small and insignificant. This significance was more or less well known in Galilee.
- c. Nathaniel's question was more than a question. It was probably treated as a saying at that time. Something like kai colo in Fiji with a derogatory tone.
- d. Jesus from cradle to grave was known as 'Jesus of Nazareth'. He was happy and proud to be known as a Nazarene.



- e. Because of Jesus, the insignificant Nazareth became significant Nazareth. And because of this, all other insignificant places, people round the Pacific, the world, become important and significant.
- # We come from different places with different degrees of importance according to our cultures and customs. Some come from big islands, some small. some from big villages, others small; Polynesians, Micronesians and Melanesians from the one region of the Pacific, or the other.
- # We are called together. The coming together of different people of different backgrounds is in itself a gift; a God-given gift.
- # The promise is given to all of us that if we faithfully seek the face of Jesus and allow ourselves to be introduced to Him and also introduce Him to others;
 

"You shall see greater things than these..... you see heaven opened and the angels ascending and descending upon the Son of Man." The impossible, possible; the unthinkable, thinkable.
- # We are being called together to live and learn together as a community. Education, any form of education ultimately means a call to community. A community where every form of superiority complex is eradicated. God in His mercy is ready to rename us as individuals and as a community of Pacific people whenever we are ready and willing to travel together along the road with Him.

#### COME AND SEE

- a. Verses 38-39 Disciples - where are you staying?  
 Jesus - Come and see.  
 Nathaniel - Can anything come out of Nazareth?  
 Philip - Come and see.
- b. A space-bound question receiving a time-bound answer.
- c. The two disciples were looking for an explanation of Jesus' home. Instead they received an invitation to walk with Him along the way.
- d. And only in this following were they to know where He stays and who he is. Albert Schweitzer ending his great work on The Quest of the Historical Jesus said these words:

He comes to us as One Unknown, without a name, as of old by the lake-side. He came to those who knew Him not. He speaks to us the same word: 'Follow me' and sets us to the tasks which He has to fulfil for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they shall pass through in His fellowship and as an ineffable mystery, they shall learn in their own experience who He is".

# The invitation continued to be extended to each one of us as we set out to return to our own places and churches today: "COME AND SEE".

In our experience; in our worship life; our prayers; our moments of being introduced to Jesus; in our studies; we are to discover who He is.

# We are all invited to come and see Jesus, the Lord of Life and Life of the world.

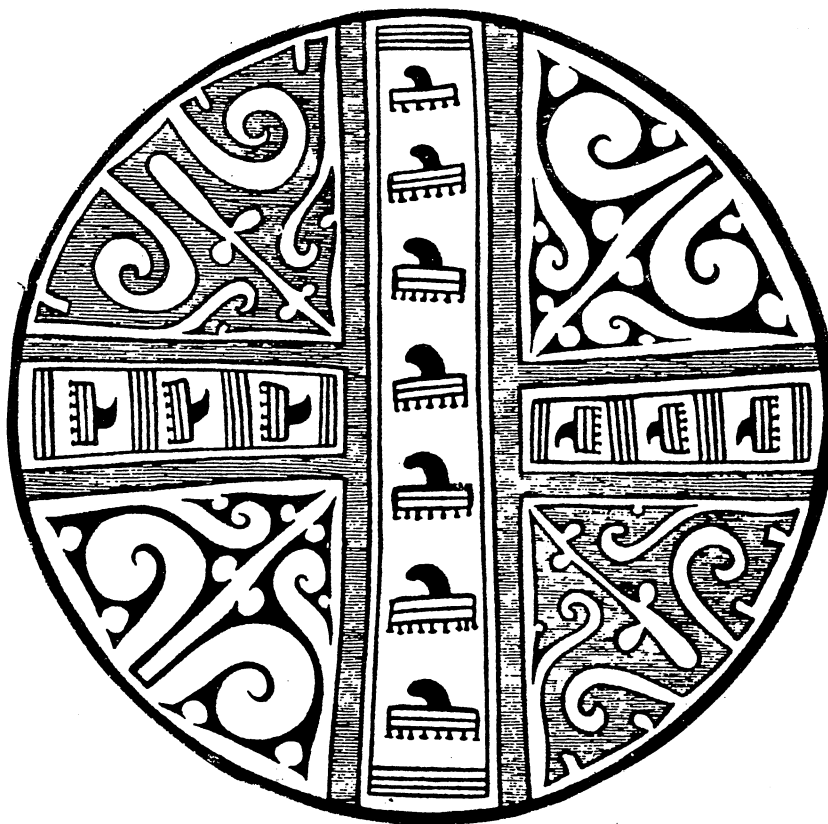
# To be able to see, requires more than our naked eye can do. We need to go beyond the confines of what we call education. We need the eyes of Jesus who is:

"..... the source of life and this life brought light to mankind. The light shines in the darkness and the darkness has never put it out" (John 1:4-5).

# To be able to see, is to allow the Lord to see us as He did to those first disciples. To look at us and name us once more.

May you meet Him in the lives of others, in your studies, in your work and in your common life. And may He reign as sovereign Lord of all.

COME LORD JESUS!! Amen...



UNITY AND RENEWAL OF THE CHURCH  
PREPARATORY VISITS OF SI'ATOUTAI PARTICIPANTS AT ECUMENICAL LEARNING WORKSHOP

A. Means of gathering together the parish or church: -

- (i) Faith; Hope
- (ii) Tradition
- (iii) Leadership
- (iv) Common beliefs and interests
- (v) Understanding of the nature of the Church
- (vi) Relevant educational programmes
- (vii) Gods' grace continually at work

B. Causes of factions within the Church:

- (i) Leadership
- (ii) Unfulfilled hopes
- (iii) Misunderstandings of the Church or its doctrines
- (iv) Tradition
- (v) Sleeping members of each parish and church
- (vi) Dragging of other beliefs
- (vii) Outdated method of worship
- (viii) Mechanical approach to Church
- (ix) Busy in thinking of money and materialism

C. Relationship with:

1. Other Christian groups:-

- (i) Co-operation in worship and some ministries
- (ii) Differences - in ritual

2. Believers of other Religions: -

- (i) No religions communion
- (ii) Public communion - relationships
  - nationality
  - humanity

D. What would help to deepen the Christian life of the Church?

1. More emphasis on spiritual development:

- (a) Biblical teaching and counselling
- (b) Deepening means of communion
- (c) Preaching and singing of faith
- (d) Reconciliation where needed

E. How are these needs being met?

1. In educational programmes and other church activities

- (a) Biblical studies at different stages
- (b) Helping people - to value the dignity of each person
  - to be generous in good works

F. How does our understanding differ from that of the groups we visited?

- different images and expectations of the Church and its teachings

G. What needs to be done?

1. Engage in the difficult work of renewal and unity:-

- easy in theory but difficult in practice
- lack of knowledge about what the church is supposed to do and to be
- respect for customs and traditions
- renewed Christianization is needed

2. Challenge materialism where it has taken priority over spiritual values

3. Give ways and ideas for preparation of theological students for their future ministry

- as stewards and servants of God
- as disciples of Christ
  - to teach, to preach, to baptize, to make disciples

(Great commission Matt 28:18-20)

## ECUMENICAL WORKSHOP

(P.R.S. Suva, Fiji, 18-27 May 1988)

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CONCEPT OF ECUMENISM IN A MELANESIAN CULTURAL PERSPECTIVE.  
CHURCH OF MELANESIA DELIGHTS,  
FROM Bp. PATTESON COLLEGE, SOLOMON ISLANDS

I.W. AVIA AND C.B. BEU

### THE BOW AND ARROW THEOLOGY

In its deepest sense of Love and Sharing we wish to address you thru - Brothers and Sisters in Christ, our hearts are thrilled by the glorious fact that in an invisible but conceivable communion with the Holy Spirit we are here congregated in this Ecumenical Workshop, diverse through our cultural expressions and theological reflections may be, we are one in the bond of (not an acquired love) but in an inherited Love of Jesus Christ the Saviour of the Pacific. We share "sharing" and it is an important component of our social traditional ecumenism. Today this Christly element of sharing is being overgrown with what the economists call Development but which in fact has become an AIDS, deadly threatening our Godly Pacific way of life.

With that brief introduction we bring you the Bow and Arrow Theology, from Santa Cruz in the Solomon-Islands.

Our forefathers were great warriors and they used different kinds of weapons, some of which we still retain and use today.

As such, the people of my Island still use bow and arrow to this very day as you can see one with me here. My people used bow and arrow as the No 1 weapon for fighting. But then they also used it for fishing, hunting, dancing, as a banner before a procession and many more. It is now a symbol of our cultural life. A life that was threatened by war. In my language is the expression:

"NIM LEPLIR KA LIRTURU LIRTURAU NIR NBIRM TNOBAE", which means,  
"You are truly a man if you know how to use your bow and arrow well."  
It is a symbol of trust, of faith and victory. It is sign of life and existence, for the gods of our ancestors manifested themselves in through the bow and arrow.....

### THE WOOD

The carefully carved hard piece of wood stands for the Church of God in the Pacific, strong and powerful, superior to all other institutions of the world and stable in nature. So is the nature the strip of wood.

### THE STRING

The string tied to the ends of the strip of wood and tightly stretched by it stands for the Christians personal life. The life of the Christian is always attached to the Church of God. It is the Church that disciplines the life of the Christian. The holiness of ones life depends on his close association with the Church and her life of worship. Without which Christian would be dead, and would not be able to serve God and His people.

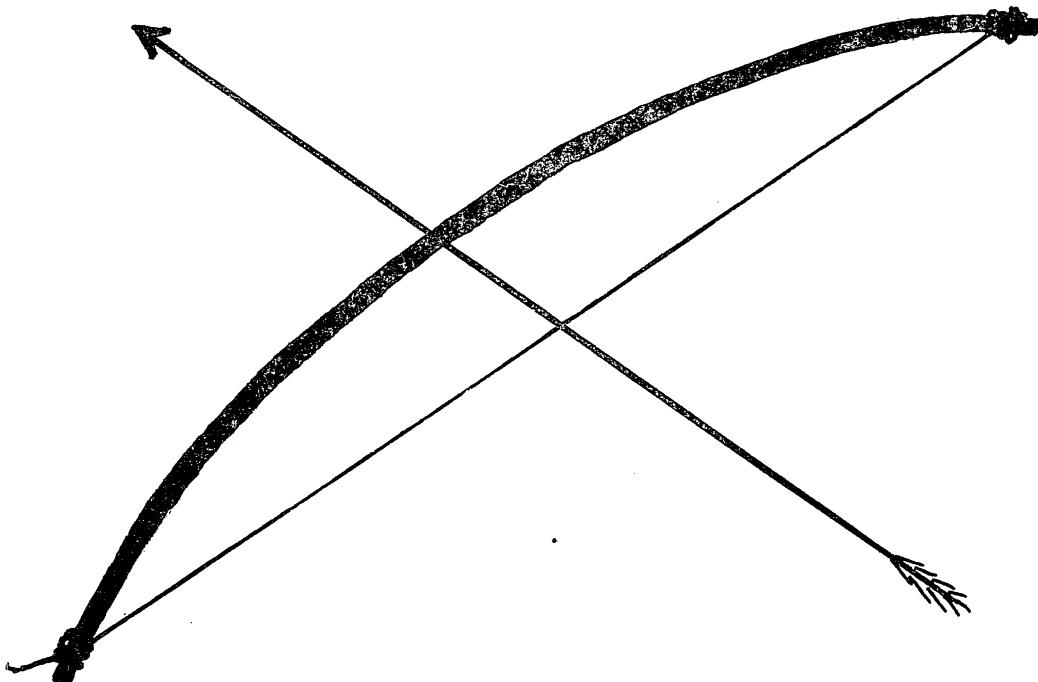
## THE ARROW

The arrow is made of three parts:

- a) the reed, stands for the Christian's personal life of prayer and meditation.  
A christian may be active in every way possible within the Church, but may be ineffective in his witnessing of the life of Christ, if his prayer life and meditation is weak
- b) The head of the arrow, this stands for the powerful name of Jesus. The name by which the universe was created. The name by which demons flee, the dead raised and salvation is brought forth to mankind. You may have a flashing arrow but if the head is weak you may not be able to kill a bird. Only the name of Jesus is powerful and only the boney headed arrow can kill instantly.
- c) The second string, the string with which the reed is bound to the head of the arrow is the christian's faith in the name of Jesus. A personal trust and confidence in that name. A christian may be strong in his prayer life and meditation but if he does not have faith in the name of Jesus he may not be able to evoke God to pour out his spiritual grace upon the people he serves and for the sustenance of his own life.

Finally, the three principle elements of bow and arrow, the wood, the string and the arrow, remind us of God the Father, God the Son and God the Holy Spirit.

We understand that we come from different confessional backgrounds. But should that stop us from being brothers and sisters in Christ under the umbrella of ecumenism? Has there been any identical twin brothers or sisters who think and look at life in the same way? Of course not, but they are still brothers or sisters, so we should be.



EVALUATION SHEET

Feuille d'évaluation

Name/  
Nom:

---

①. What were your feelings when you came to the workshop and now?  
Quelles sont tes sensations avant et après le Séminaire?

②. How were your expectations of the workshop fulfilled?  
Comment tes souhaits ont été satisfaits?

③. What were the strengths of the workshop?  
Quels sont les points forts du Séminaire?

④. weaknesses ?  
faiblesses ?

Please comment on:

Commentaire sur:

(5) methodology/process  
methode/procedure

(6) content  
contenu

(7) resource team  
equipe d'animateurs

(8) facilities at PRS  
facilitées

(9) What suggestions would you like to make concerning future workshops?  
Qu'est ce que tu propose pour le prochainseminaire?

(10.) Other  
d'autre

DATA SHEET ON PARTICIPANTS

Information sur les participants

- A. Name/nom..... B. sex/sex.....
- C. Date of Birth  
Date de naissance..... D. Marital status  
Etat civil .....
- E. Nationality  
nationalité..... F. denomination.....
- G. Permanent home address  
adresse permanente: .....  
.....  
.....
- H. Theological school  
Ecole théologique.....
- I. Year  
année..... J. Qualification sought  
Cours suivi .....
- K. Languages spoken  
Langues parlées .....
- L. Ecumenical experiences (what/when/where)  
experiences de l'ecumenisme (lesquelles/quand/ou)  
.....  
.....  
.....
- M. Other interests  
D'autres interets .....
- N. If you had the opportunity to continue your studies, what would be your  
Si tu auras l'occasion de continuer tes etudes dans quel domaine prefererais-tu  
major area(s) of specialization?  
te specialises? .....
- # Major fields of interest (see list over)  
Domaines qui t'interessent le plus. (au verso)



MAJOR FIELDS OF INTEREST

DOMAINES QUI T'INTERESSE LE PLUS

(indicate three choices in order of preference)

(indiques trois choix en ordre de preference)

CHOICE /CHOIX

- \_\_\_\_\_ Christian education/education chretienne
- \_\_\_\_\_ spirituality/spiritualité
- \_\_\_\_\_ Justice and Peace/justice et paix
- \_\_\_\_\_ Environmental studies/environnement
- \_\_\_\_\_ culture and gospel/Evangile et culture
- \_\_\_\_\_ tourism/tourisme
- \_\_\_\_\_ translational corporations/multinational
- \_\_\_\_\_ human rights/droits de l'homme
- \_\_\_\_\_ militarization/militarisation
- \_\_\_\_\_ worship/liturgy / culte/liturgie
- \_\_\_\_\_ communications, media/ communications, media
- \_\_\_\_\_ biblical studies/Etude biblique
- \_\_\_\_\_ world mission/mission mondiale
- \_\_\_\_\_ Dialogue with other faiths/dialogue avec d'autres religions
- \_\_\_\_\_ Programme to combat racism/Racisme
- \_\_\_\_\_ refugees/migration / réfugiés/migration
- \_\_\_\_\_ emergency aid/ secours
- \_\_\_\_\_ art/music/drama / art, musique, jeu scenique
- \_\_\_\_\_ medical/ oeuvres medicaux
- \_\_\_\_\_ family life/vie familiale
- \_\_\_\_\_ women/femmes
- \_\_\_\_\_ youth/jeunesse
- \_\_\_\_\_ church and state/Eglise et etat
- \_\_\_\_\_ other/d'autre

Workshop report / le rapport du seminaire

The planning committee is preparing a short report on the workshop which will be distributed to all participants.

It will include an outline of the process of the workshop as well as our findings.

Le comité organisateur va preparer un court rapport sur le seminaire qui va etre distribué a tous les participants. Il contiendra un plan de la prodecure du seminaire ainsi que nos découvertes.

We would like to invite you to add your own personal contributions/ reflections on any of the following:

Nous t'invitons donc d'y ajouter tes propres contributions/ reflexions sur des points suivants:

bible study - l'étude biblique

Pacific issues - problèmes du Pacifique

faith sharing groups - partage de la foi en groupe

community life - la vie communautaire

spirituality for ecumenism - la spiritualité de l'ecumenisme

weekend visitation - les visites du weekend

ecumenical learning - education ecumenique

worship - le culte

All contributions welcome - in French, English or vernacular -  
Les contributions sont les bienvenues - en français, anglais, ou  
PROSE / PARAGRAPHE      vernaculaire.

ART / ART

SONG / CHANT

POETRY / POESIE

S'il vous plait, retournez a S. Catherine avant  
de quitter PRS.

Please return to Sr Catherine before leaving PRS.

Vinaka, merci beaucoup, thanks,

name/nom \_\_\_\_\_

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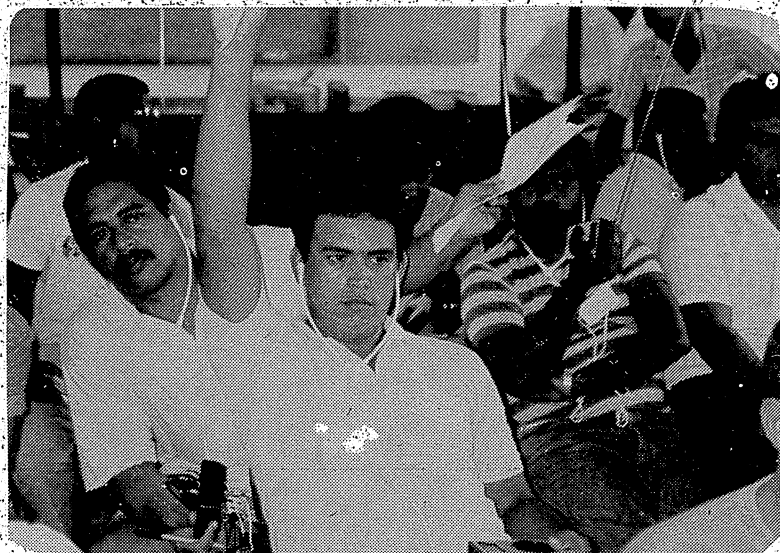
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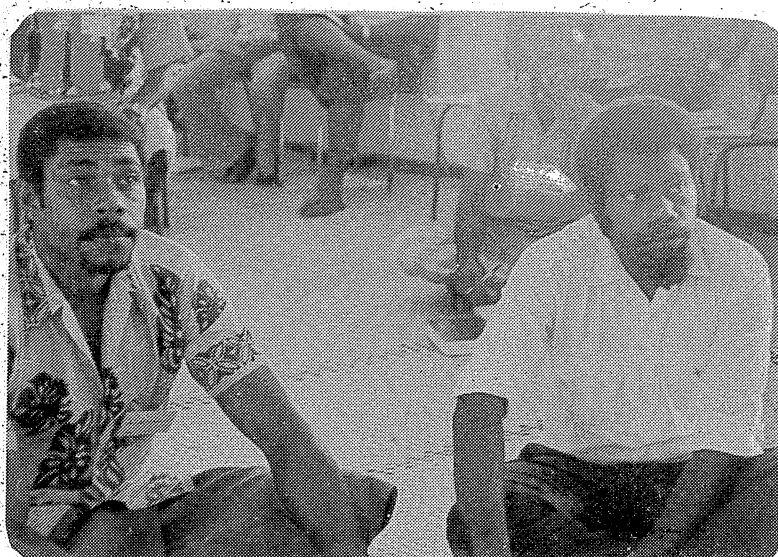
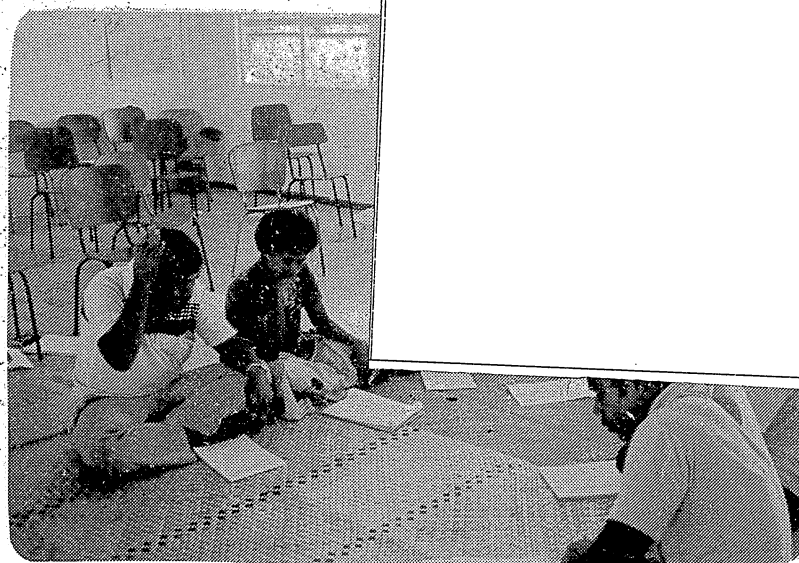
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**LOTU PASIFIKA PRODUCTIONS**

**G.P.O. BOX 208, SUVA, FIJI.**

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**8 THURSTON STREET, SUVA, FIJI.**

STAR PRINT, SUVA